

THE

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School aid laws ruled not divisive

SAN FRANCISCO—Federal education laws providing benefits to students in church-related schools "have not caused political divisiveness" as the U.S. Supreme Court feared state school aid laws would, a U.S. Office of Education (OE) official said.

Federal education officials "believe there are distinct differences in the federal laws and the state laws which were found defective by the court," the official, Dwight Crum, director of nonpublic educational services in OE, told Catholic educators at the 74th annual convention of the National Catholic Educational Association.

CITING SOME DIFFERENCES between federal and state education laws, Crum said federal laws:

—Are for all children, and the federal government has a respon-

sibility for the general welfare of its people.

—"Primarily are for the improvement of public education by supplementing local effort. The provision of services to nonpublic school children is an extension of the public education program, since all funds and services are fully controlled and supervised by public schools."

—Have the national purpose of improving educational opportunities for all children.

Crum pointed out that, while the federal government has always had an interest in education, actual benefits to teachers and students in church-related schools are recent federal policies.

"The great change in federal education policy occurred in 1965 with the passage of the Elementary and Secondary Education Act," he said. Seeking to provide educational assistance to all who were in need, those who framed that act developed a new federal education policy, which was "not only to supplement what the public schools were doing with their own students, but also to have the public schools share federal program benefits with church-related school children."

THOSE ARGUING AGAINST large federal subsidies to public education had contended that "such aid would bring unfair competition to private schools," Crum recalled. There was an understandable concern, he said, noting that Title I of the Elementary and Secondary Education Act alone now provides more than \$2 billion worth of aid annually.

Congress, he said, has acted to require that students in church-related schools receive benefits that are equitable compared to those received by public school students. That requirement extends to programs including school library resources, textbooks, instructional materials and equipment; remedial instruction and services to educationally deprived children from low income areas; health and nutrition services; special education programs for the handicapped; bilingual education; vocational education; gifted and talented children; and other areas.

"The government policy of equal treatment has extended the principle of equitable participation to more and more programs," Crum said. "If requires nonpublic school representatives to be consulted in program planning and implementation. It requires nonpublic school representatives on advisory committees, and finally it provides bypass."

Bypass, he explained, is a provision allowing the U.S. Commissioner of Education to contract with a private agency to

(Continued on Page 5)



PROUD OF THEIR HANDIWORK—James Ratcliff, instructor at Roncalli High School, far left, poses with members of his shop class, who fabricated badly

needed baby beds for BIRTHLINE. Thomas C. Morgan, Social Ministries Director, called the beds "a fantastic gift." (Photo by Ruth Ann Hanley)

BUILD BABY BEDS FOR BIRTHLINE

Roncalli 'craftsmen' help cause

BY RUTH ANN HANLEY

BIRTHLINE continues to blitz forward with the help of its friends.

Winter losses of clothing and furniture reported in the Criterion some weeks ago have been replaced with monetary gifts and donations of new and used clothing. Now the BIRTHLINE room—in its new home in the basement of Archdiocesan Social Ministries—has a full "larder" for a change.

One-third of the room is now packed with brand new baby beds—all crafted by 34 young men in James Ratcliff's shop class at Roncalli High School.

THE BEDS FILL A crucial need. BIRTHLINE volunteers who deliver an occasional used bed, speak of "checking the area for prospective mothers" before unloading a bed at the office. The fear is that a woman about to deliver will see a bed which is already earmarked for another. So the student-made beds are a fantastic gift.

"And more than a gift," according to Thomas C. Morgan, Director of Archdiocesan Social Ministries. "The beds and the young men fabricating them are a good example of social ministry actually working in this Archdiocese. Besides being new, sturdy, and handwrought, the beds bespeak the voluntary involvement of ordinary Christians."

Morgan says further that "the whole social ministry's concept is that each should get involved in his own way for the benefit of the community."

"The hope is not just to have high school students provide beds," he adds. "In all our programs the experience in helping is the thing."

STUDENT INVOLVEMENT has a high priority in the BIRTHLINE program which has as its central role emergency counseling for pregnant women, according to Mary Nagy, BIRTHLINE coordinator. This year's sewing classes at Roncalli and at Our Lady of Grace, for example, have been making infant clothes.

The program has been able to meet the costs for wood and cloth raw materials with this winter's donation.

"Hopefully we can get some mattresses at a good price now," said Mrs. Nagy, "and find someone to paint the baby beds down here before we loan them out."

Her next project "Enlisting parochial grade school children to sacrifice treats and save money so that materials for additional beds and clothing can again be bought and given to the high school students to complete."

Most important aspect of the plan, she feels, is an educational presentation for life in as many grade and high schools as possible.

"To that end we continue looking for good doctors, lawyers and nurses to help present the pro-life story to our children."

Archdiocesan Social Ministries is a Catholic Charities agency.

EVANSVILLE'S DENNIS AVERY WON'T GIVE UP

Legislator loses the battle, but not the war

BY FR. THOMAS C. WIDNER

Dennis Avery is young and determined. As a member of the House of Representatives in the 1977 Indiana State Legislature, Avery has known defeat as well as victory. A legislator since 1974, he hails from Evansville. His toughest defeat occurred this year when, for the third year in a row, his legislation to expand child protection laws failed to move.

"The first bill I sponsored in 1975 on the subject of child abuse wasn't very thorough," he says, "but I learned and did my homework and came back the following year with a better piece of legislation."

That legislation aroused the wrath of a number of groups throughout the state for a number of reasons. The bill he sponsored during the current 1977 session is basically the same legislation, but this time it received virtually no opposition.

"We had the support of a number of groups," Avery pointed out. "The Indiana Catholic Conference was one. Others included the Indiana Hospital Association, the Indiana State Nurses' Association, the Indiana Association of Mental Health as well as individuals like Dr. Mary Ellen Babcock, assistant professor of pediatrics at Indiana University, and Dr. Gabriel J. Rosenberg, chairman of the Child Abuse Committee of the State American Academy of Pediatrics. In all, we received endorsements from 51 organizations around the state, which deal directly with child abuse problems."

Why didn't such legislation pass? That question was answered by Avery in a news release and statement he made on March 22. The legislation died because Speaker of the House Kermit O. Burrous failed to hand the bill down for its second reading. Such inaction kills a bill. A similar bill submitted in the Senate passed there, but also died because it was not assigned to committee by the House Speaker.

THE PRIMARY FORCE behind the Speaker's decision, according to Avery, was State Department of Public Welfare Administrator Wayne Stanton.



REP. DENNIS AVERY

Stanton has opposed the bill both years it has been submitted. According to Avery, however, Stanton has never offered substantial reasons for his opposition.

"During the developmental stages of the child abuse bill," according to Avery's statement, "the study committee repeatedly sought the input of Stanton. On every occasion, he failed to appear and usually did not respond to our invitations. Since that time, he has surfaced only to criticize the child abuse bill in a number of ways, most consistently in terms of cost or fiscal impact."

A memorandum from the Indiana Legislative Council, an advisory group which tries to measure the fiscal impact of legislation, indicated that

Mass for the Deaf

INDIANAPOLIS—A city-wide Mass for the Deaf will be celebrated at St. Patrick Church Sunday, April 24, at 11 a.m.

Father Michael Bradley, church pastor, will be the celebrant, and Franciscan Sisters from St. Mary Academy will sing the music.

Interpreters for the readings will be Jo Ellen Papesh and Kay Carr, while Bonnie Warren will interpret the music.

passage of the bill would have no real fiscal impact on the state since the money spent on the legislation would be determined by the amount appropriated by the General Assembly for Title XX and the amount allocated from this appropriation to child abuse programs.

"The effect," according to the memorandum, "may cause a shift

in priorities either within the Title XX programs as a whole, or specifically within the child abuse program under Title XX."

It is such shifting of priorities which may result in a reorganization of the Welfare Department which Avery believes causes Stanton's opposition.

"Stanton on his own authority (Continued on Page 6)

Clergy seminar slated on teen-age marriages

A seminar for Archdiocesan priests on the Marriage of Teen-agers will be held on two dates in May in preparation for drafting the forthcoming Archdiocesan Teen-age Marriage Policy. The seminar will occur on Wednesday, May 11, at the K of C in Jeffersonville and on Thursday, May 12, at the Indianapolis North Side, K of C.

The seminar will concentrate on the theoretical aspects of the procedure for teen-age marriages. A fall seminar is being planned to focus on the practical aspects of the procedures. The procedure itself becomes effective in January, 1978.

FATHER THOMAS J. LYNCH, chancellor of the Archdiocese of Hartford, Conn., will give the keynote address at the seminar titled "The Church's Role in Preparing Couples for Marriage." Father Lawrence Welsh, chancellor of the diocese of Rapid City, S.D., will explain the Pre-Marital Inventory to the priests. This is a survey to be administered by the priest to the couple preparing to be married.

In addition to the two guest speakers, representatives from the Archdiocesan Marriage Tribunal will address the priests about guidelines to determine the maturity of couples preparing for marriage.

DR. ROBERT RIEGEL of Catholic Social Services and Steve Kramer of the Archdiocesan Social Ministries will discuss resources of the two

agencies in assisting with the procedure. Representative priests who have already been using the Pre-Marital Inventory on an experimental basis will explain their successes and failures with it.

Archbishop Biskup has requested that all priests attend one of the two seminar sessions.

Hear Ye! Hear Ye!

WESTFIELD, N.J.—Although he was preaching from a pulpit in the Newark archdiocese for the first time within the context of a Mass, Frank Sheed didn't forsake his usual witty style when he gave the commentary at two weekday liturgies at Holy Trinity parish.

The noted street preacher, lecturer and publisher, who lives in Jersey City, preached on the Mass and participation in it. "Our participation in Mass is still the most important thing we do," he said.

But before making the point, he admitted he was not much of a ritualist. "My daughter was once asked on a panel show what was her most embarrassing moment," he said, "and she replied, 'Watching my father serve Mass.'"

He also advised parishioners that "if any of you want to get up a petition to be sure this never happens again—my talking from the pulpit—I would be the first to sign it."



COLORING CONTEST WINNERS—Above are the two cash award winners in the Criterion Easter Coloring Contest. Pictured are, left, six-year-old Melissa Ellen Schwegman of 22 W. Main St., Cambridge City, Ind., the first place winner, and eight-year-old Ina Platacia of 344 W. Ripple Road, Indianapolis, whose entry received the runner-up award. They have mailed Melissa Ellen a check for \$10 and Ina a check for \$5.00. As a special bonus, we are printing on the back page the names of the more than 400 youngsters who took the time to enter the contest. [See Tacker, Page 3] Incidentally, the winner of the monthly amateur photo contest will be announced in next week's Criterion.

Week's News in Brief

BY NC NEWS SERVICE

Baroni given Cabinet post

WASHINGTON—Msgr. Geno Baroni has been confirmed by a voice vote in the Senate to become the first priest ever to serve in a cabinet-level position. He is assistant secretary of Housing and Urban Development for Neighborhood Development, Consumer Affairs and Regulatory Functions.

Vocations Awareness Week

BALTIMORE—The newly formed National Catholic Vocation Council is sponsoring a National Vocations Awareness Week next Oct. 9-16 to motivate and educate U.S. Catholics about religious vocations today. The council is a coalition of five organizations engaged in promoting vocations to the Catholic priesthood and religious life.

Delegate pays visit to Carter

WASHINGTON—Archbishop Jean Jadot, apostolic delegate in the United States, paid a 10-minute "courtesy call" on President Jimmy Carter on Holy Thursday (April 7). A spokesman for Archbishop Jadot said Carter had asked for the meeting.

In capsule form . . .

Re-establishing diplomatic relations with the Vatican is up to the Mexican government, said the apostolic delegate in Mexico, Archbishop Mario Pío de Gaspári, shortly after Mexico and Spain resumed diplomatic ties . . . Carter Administration officials are leaning toward some form of amnesty for illegal aliens who have established themselves in the United States. But a cabinet-level committee studying the issue has not yet made any firm recommendations to President Jimmy Carter . . . Pope Paul VI has named Cardinal Humberto Medeiros of Boston to be his special representative at ceremonies in Fatima marking the 60th anniversary of the apparition of Mary there. The anniversary will be celebrated at the Portuguese shrine on May 13 . . . A key papal adviser on women has urged the Church to combat "overwhelming signs of masculine domination" in the family, politics, press and socio-economic life. Msgr. Franco Biffi made the recommendation in a sociological study on the situation of women today, prepared for the papal study commission on women.

Nuns' residence ruling scored

HACKENSACK, N.J.—A Superior Court judge has overturned part of a Teaneck municipal ordinance used in an effort to prevent nuns from living in one-family homes in residential areas. Superior Court Judge Harvey Smith ruled that Teaneck cannot bar persons who are not relatives from residing under the same roof. Members of the Sisters of St. Joseph of Peace, who administer Holy Name Hospital and help staff other nearby institutions, have been fighting the ordinance for more than a year.

Pope links peace, human rights

VATICAN CITY—Real world peace goes hand in hand with the defense of human rights and aid to poor nations by rich ones, Pope Paul VI declared April 4. All men must be "firmly determined to consolidate true peace which goes hand in hand with the advancement of human rights, the establishment of greater justice for everyone and help to places and peoples less fortunate," the Pope said.

65-year-old widower ordained

MILWAUKEE—Father Henry Brennan, 65, a widowed former New Jersey stockbroker, was ordained to the priesthood by Bishop Leo J. Brust, auxiliary of Milwaukee, on April 2 with seven of the new priest's children and 18 of his 23 grandchildren in attendance. The ordination ceremony was at St. Camillus Health Center in Milwaukee.

Oppose court pregnancy ruling

WASHINGTON—The Carter Administration has backed legislation to counteract a Supreme Court decision which allows employers to exclude pregnant women from disability benefit coverage. Drew Days III, Assistant Attorney General for Civil Rights and acting chairman of the equal Employment Opportunity Commission, supported the legislation in testimony before the House subcommittee on Equal Opportunities (April 6).

250,000 see Pope on Easter

VATICAN CITY—Pope Paul VI told a festive crowd of more than 250,000 in St. Peter's Square on Easter that Jesus' resurrection opens up "a new and unlimited horizon for life." The solemn blessing "Urbi et Orbi" (to the city and the world) from the main balcony of St. Peter's Basilica capped more than 12 hours of solemn and taxing Holy Week rites presided over by the 79-year-old Pope.

Remember them in your prayers

BEECH GROVE

† JAMES P. DAVIS, 38, Holy Name, April 11. Husband of Earline; father of Ricky Eaton; son of Lester and Betty Hurt; brother of Betty Springer, Janice Truse, Jerry Davis, Mike and Dennis Hurt; grandson of Grace Davis.

CLINTON

† ANDREW SEKERAK, St. Joseph, Universal, April 7. Husband of Helen; father of Charles Michael, Murriel Smith and Tanak Olinger; brother of Joseph and George Sekerak; Mary Vicars, Catherine Neel, Annie Doran and Susan Vinardi.

CHARLESTOWN

† OLLIE S. BAYNES, 72, St. Helen Church, Louisville, April 5. Wife of Theodore F.; mother of Margie Lessor, Nancy Smith, Thurston, Robert, David and Jerry Baynes;

slater of Betty Howard and Florence Vassle.

INDIANAPOLIS

† CLARA M. DOUGLAS, 80, Sacred Heart, April 6. Mother of Eileen and Ann Cann, Bertha Kafader, Justine Stuart, Viola Rinker, Paul and Raymond Douglas; slater of Stella Wohlhieler.

† DONALD E. McMANOMAN, 41, St. John, April 11. Husband of Rebecca A.; father of Kathryn, Linda and Heather.

† PAUL E. WILLIAMS, 56, Christ the King, April 9. Husband of Mildred; father of Mrs. Paula Jean Glingery, Thomas J. and David P. Williams; son of Minnie Williams; brother of Charles and Thomas

Williams.

† ESTHER CRANNY, 78, St. Michael, April 11. Wife of Ty F.; mother of Jerold J. and Richard T. Cranny and Mrs. Joseph Rolles.

† FRANK L. LINVILLE, 77, Immaculate Heart of Mary, April 12. Husband of Elizabeth.

† TILLIE KIRSCHNER, 97, Sacred Heart, April 13. Mother of Lucille R. Bryant, and Arthur Kirschner; slater of Anna Roembke.

† PAUL L. STOUT, 87, Little Flower, April 13. Husband of Mary; father of Marianna Wilson and Susie Alloway.

NEW ALBANY

† JOHN J. VERNIA, 77, St. Mary, April 6. Husband of Helen; father of Charles (C.C.) Vernia; brother of Margaret Dupaquier.

† AGNES SCHMITT HANKA, 81, St. Mary, April 6. Sister of Leo and Albert Schmitt, Anna M. Walker, and Loretta Voigler.

RICHMOND

† ROSELIA J. GAGEN, 85, St. Mary, April 6.

† CATHERINE ANN CERTO, one year, Holy Family, April 11.

Daughter of Mr. and Mrs. Anthony Certo; slater of Jennifer, Michael and David Certo; granddaughter of Mr. and Mrs. William Radack and Ann Certo.

† THOMAS E. AUSTERMAN, 33, St. Andrew, April 9. Husband of Linda; father of Lee Ann and Tommy Austerman; son of Mr. and Mrs. Willard Austerman; brother of Marilyn Uhts, Margaret Rosenberger, Mary Elaine Morrison, William, Martin and Michael Austerman.

† WILLIAM T. JUDGE, 73, Holy Cross, April 4. Husband of Mabel; father of William T., Jr., Hugh E., Patricia Waninger, Mary Belcher, Betty Jo Falter, Carolyn DeMonbreun and Rita Krampe; brother of Mary Mattingly and Loretta Carroll.

† MARGARET E. SCOTT, 84, April 8. Wife of John; daughter of Anna Leinberger; slater of Marie Dicks and Helen Giacoleto.

† ELIZABETH M. JOHNSON, St. Benedict, April 6. Sister of Lillian Johnson and Sister Frances Clare Johnson, S.P.

† JOSEPHINE VANCE, 70, St. Joseph, April 12. Sister of Mary Batey, Anna Smith and E. J. (Butch) Murphy.

Names . . .

Archbishop Joseph L. Bernardin will celebrate the 25th anniversary of his ordination to the priesthood with a Mass in St. Peter in Chains Cathedral, Cincinnati, April 26. He is president of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

Cardinal William W. Baum of Washington has called for the elimination of nuclear weapons, saying human rights, not weapons, are the

ultimate guarantors of peace.

Miss Chiara Lubich of London, winner of the 1977 Templeton Prize for the Advancement of Religion, has promised to donate the prize money—50,000 pounds, or about \$86,000—to projects serving the poor, chiefly in the Third World.

Archbishop John R. Quinn will be installed as sixth head of the San Francisco archdiocese in St. Mary's Cathedral on April 26.

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LAMPINGS TO CELEBRATE GOLDEN ANNIVERSARY—Mr. and Mrs. John A. Lamping will mark their fiftieth wedding anniversary with a Mass of Thanksgiving at 10:30 a.m. at Holy Family Church, Oldenburg, on April 24. Father Romuald Mollan, O.F.M., who was the celebrant for the wedding Mass on April 19 fifty years ago, will be the celebrant of the anniversary Mass. A reception for relatives and friends will be held at St. John's Hall, Hamburg, from 2 p.m. to 4 p.m. Mrs. Lamping is the former Marie Bedel. The couple has 11 children.

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THE TACKER

Color us 'pooped'

BY FRED W. FRIES

Color us "pooped."

After long hours of agonizing soul searching, (you'd think we were picking a Pulitzer Prize winner) we have come up with the two award winners in the Criterion Easter Coloring Contest.

When we announced the contest in our March 25th issue, we were frankly hopeful that perhaps a couple of dozen youngsters, prodded by Mommy or Grandma, might take the time to respond. When more than 100 entries arrived in the first three days, we knew that we had made a pleasant miscalculation.

WITH THE EARLY SURGE of entries, the consensus around the office was that the total responses might top 200—a very respectable figure. By March 30, however, the number of entries broke through the 200 figure, and each day's mail delivery brought 40 or 50 additional entries to add to the mounting total.

When the final entries arrived (we allowed several days of grace for delays in mail service), the grand total came to 427. This figure included a last-minute packet of 18 from a second grade class at St. Andrew School, Indianapolis. They arrived too late, however, to be included in the listing of the names of all entries which we are printing on Page 10 this week as a special "consolation bonus" for the 425 losers.

Included with the St. Andrew's entries was a note reading: "Please let us know how many of us won." The youngsters rated the proverbial "E" for effort.

Judging of the entries was done by the members of the editorial and production staffs (five persons) with special "assistance" from a mother of five (whose children have long since—and we do mean long since—passed out of the crayon coloring stage), a former kindergarten teacher and several nuns who are currently teaching in the lower grades.

Judging was done on the basis of neatness, choice of colors, over-all completeness (points were given, for example, for coloring in the sky, and using a different shade of green for grass and bushes), plus an intangible factor which we might label "artistic flair."

THE BEST WORK did not come from the 10-12 year olds, as one might expect but from the six to eight-year-olds. This could be attributable to the obvious fact that the older youngsters, for the most part, have hung up their crayons in favor of less sedentary activities—a thesis that is supported by the fact that the two winners are six and eight years old, respectively. No doubt, to obviate any hint of collusion, one entry from a five-year-old was accompanied by the following note: "Johnny is five years old, and he colored this absolutely without help. (signed) His Grandma." Incidentally, Johnny's entry was

SENIOR CITIZENS' MASS—Chalk up another Mass and Dinner for Senior Citizens. This one will be held at St. Joseph Church, St. Leon, down in Dearborn County, on Thursday, April 28, with the Mass beginning at 10:30 a.m. Rosemary Lane, Route 5, Box 176, Brookville, Ind., 47012, is taking reservations. Father David MacPherson, chaplain at Madonna Manor Retirement Village, Covington, Ky., will be the guest speaker at the affair, which is sponsored by the Lawrenceburg Deanery Council of Catholic Women. Last year's inaugural program drew more than 130 senior citizens.

very good, indeed, and was judged to be among the top 20.

Of the 427 entries received, 196 came from Indianapolis and 231 from communities outside the capital city—belying the widely-held contention that the paper is an Indianapolis publication and is not widely read outside the See city.

REGARDING THE LIST of entries on the back page, we ask the indulgence of our readers. The compilation was painstakingly made by News Editor Sister Mary Jonathan Schultz, and we believe the names are spelled correctly, but in some cases the degree of legibility might be a factor.

We thank the 427 boys and girls who took the time to enter, and can only say that for this superannuated scribe, participating in the judging of a coloring contest was an entirely new experience.

Will there be another Easter Coloring Contest in 1978? Frankly, before we answer that question, does anyone have an Alka-Seltzer?

CORRECTION—An incorrect telephone number was given in last week's item on volunteer help for Catholic Charities. Those who wish to help with the mailings for the annual Charities Appeal are asked to call Pat Kelley. The correct number is 849-5603. We regret any inconvenience the error may have caused.

FOR EUCHRE FANS—Euchre is catching on like wild-fire at Council 437, Knights of Columbus, Indianapolis. The last issue of the Cable, the Council's publication, gave a blow-by-blow of the results of its First Annual Super Duper Euchre Tournament. First prize went to Peggy Briskin and Austin Brown; second prize to Richard Black and JoAnn Forestal; and third prize to Carl and Florence Beard. Forty-eight couples participated in the tournament. Here are a couple of statistics which might be of interest to you professional Euchre players: Don Clark and Earl Huffman posted 80 points in one session—the highest in the tournament, and co-champion Peggy Briskin made a total of 16 ones, the most in that category. The Council's next Euchre session is set for Friday, April 29. Needless to say, it's by reservation only, and the line forms to the left.

ON DEAN'S LIST—Five students from the Indianapolis area are on the Dean's list at St. Joseph College, Rensselaer, for the first semester of the 1976-77 school term. The honor students, along with the Indianapolis high school from which they were graduated, are as follows: Cathleen Bates, Roncalli; Theresa Braden, Warren Central; Thomas Funk, Chatard; Mary Michelle Hampton, Our Lady of Grace; and Joan Warner, Secelna.

A RARITY—When Mr. and Mrs. John A. Lamping mark their 50th wedding anniversary in Holy Family Church, Oldenburg, on April 24, the celebrant of the Mass of Thanksgiving will be Father Romuald Mollan, O.F.M., who offered their wedding Mass a half century ago—on April 19, 1927.

APRIL 15

A post-Easter Dance will be sponsored by the Single Christian Adults at the Clubhouse of Westlake Arms Apartments, Indianapolis, from 8:30 p.m. to midnight.

The freshman class at St. Mary Academy, Indianapolis, is sponsoring a school benefit dance from 7:30 p.m. to 11 p.m. Teen-agers are invited.

The Holy Name School Athletic Association, Beech Grove, is sponsoring a Monte Carlo Night from 7 p.m. to 12:30 a.m. Tickets are \$1.50 and may be purchased in advance or at the door.

Tony Garr and Todd Lewis are co-chairmen for the event which aids the school's athletic program.

APRIL 15-16

A Rummage Sale at St. Jude parish, Spencer, will be in progress from 12 noon to 6 p.m.

APRIL 16

The Fifth Wheel Club of the Indianapolis area will have a covered dish supper and white elephant auction

Missionary to speak in Knobs area

FLOYDS KNOBS, Ind. — Father Wayne of the Glenmary Home Missioners, Cincinnati, will promote Mission Awareness Week when he presents programs on Tuesday, April 19, at Floyd Central High School at 3 p.m. and at St. Mary-of-the-Knobs parish at 7:30 p.m.

The programs, open to the public, are directed primarily to Catholic young men of senior high school and college age who can do construction and farm work and would be willing to give a summer working for the missions.

The Glenmary Missioners need 35 young men to work in Appalachia in eastern Kentucky this summer where they will assist the mountain people. Father Wayne's aim is to recruit young men from the Floyd County area for this mission apostolate.

Mike Gable, director of religious education at St. Mary parish, has further information. He can be contacted by telephone at (812) 923-8700 or (812) 923-3011.

Back boycott

SAGINAW, Mich. — This diocese's priests' senate has endorsed the nationwide retail boycott of J. P. Stevens textile products.

The boycott was started in June by the Amalgamated Clothing and Textile Workers Union, which is campaigning to represent some 44,000 Stevens' employees in 85 plants, most of them in the south.

The nation's second largest textile manufacturer, Stevens has resisted the textile workers' union for 14 years.

"Help Us To Help Others"

Please Accept Our Apologies.

We Have Been Forced to Remove Several Collection Boxes Due to Circumstances Beyond Our Control.

Call Us For Pick-Up At Your Home.

We Need Useable Clothing and Household Items

CATHOLIC SALVAGE 632-3155

ACTIVITIES CALENDAR

WHO? WHAT? WHERE? WHEN? WHO? WHAT? WHERE? WHEN? WHO? WHAT? WHERE? WHEN?

The St. Mary-of-the-Woods Alumnae Club of Indianapolis will sponsor an "Evening at Clara's Pub" at Fishers, Ind., beginning at 7:30 p.m. All Woods Alumnae and their friends are invited to attend.

Las Vegas Night '50's is on the activities agenda at Nativity parish, Indianapolis, with games commencing at 7 p.m. and continuing until midnight. Dancing will be from 8 p.m. to 1 a.m. with DJ Nat Humphreys of radio station WIBC furnishing the music. The event is sponsored by the Youth and Recreation Commission of the parish. Tickets for the dance are \$2 per person.

APRIL 17

A Card Party will be held in the school hall of St. Patrick parish, Indianapolis, at 2 p.m. The admission price of \$1 includes refreshments.

The Third Order of St. Francis in Terre Haute will sponsor devotions at St. Joseph Church at 3 p.m. A social hour will follow in the school hall.

APRIL 18

Our Lady of Every Day Circle, Daughters of Isabella, will meet in monthly session at 7:45 p.m. at St. James parish hall, Indianapolis. Mrs. Ann Farmer, Mrs. Elaine Turner and Mrs. Agatha Welmer are this month's hostesses.

APRIL 19

The Women's Club of St. Michael parish, Indianapolis, will present the Civic Theatre Fashion Show and a Card Party at 8 p.m. in the church basement. The Civic Wardrobe, covering styles from 1776 through the

More information is available from the Center, (812) 923-8819, Mt. St. Francis, Ind. 47146.

APRIL 24

The Jr. Knights of St. Rita parish, Indianapolis, will serve a Spaghetti Dinner from noon until 5 p.m. in the lower level of the church. Adult tickets are \$2.50 and tickets for children under 12 are \$1. Tickets are available from any Jr. Knight or by calling 632-9349.

APRIL 27

The Terre Haute Deanery Council of Catholic Women will have a Luncheon and Board Meeting at the Knights of Columbus Home, 823 Poplar Street, Terre Haute. The luncheon will be served at 12 noon. Tickets are \$4.

For reservations call (812) 234-4901 or (812) 232-1551 by Monday, April 25.

Fatima Forum will be held from 7:30 p.m. to 10 p.m. at Fatima Retreat House, Indianapolis. Included on the program will be Dr.

Robert Riegel, marriage counselor, who will be the speaker, and Virginia O'Connor and Charles Wagner, reactors. The theme for the evening program is "Marriage, Is It Worth It? Sure!" Call Fatima for further information or reservations, (317) 545-7681.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: Assumption, 6:30 p.m.; K of C, Pius X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine's parish hall, 6:30 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. SATURDAY: St. Francis de Sales, 6 p.m.; K of C Council #437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



SEND YOUR FAMILY TO COLLEGE THIS SUMMER

Saint Mary-of-the-Woods College

Come to SMWC for a week this summer to combine learning and leisure in a vacation geared to the whole family.

Choose continuing religious education and special interest courses to fill mornings or much of the day. Supervised activities are planned for the children, with babysitting for the youngest members.

Our 67-acre campus in the country offers trees, lakes and walking trails. Horseback riding, tennis and swimming are available on campus; golf is nearby. One fee covers all class materials and expenses, except riding and golf.

Enjoy a rewarding family vacation this summer. Couples and individuals are welcome, too.

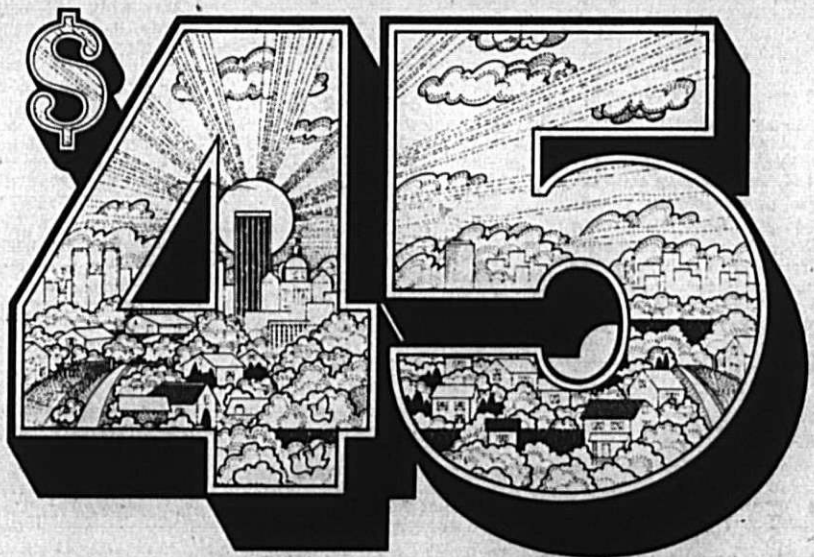
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FOUR SESSIONS:
June 25-July 1
July 2-July 8
July 9-July 15
July 16-July 22



MILLION LOAN CLEARANCE

We're overstocked with money. While it's sitting in our vault, it's doing nothing for you or us. We're going to put \$45 million to work in Indianapolis to buy new cars, room additions, insulation, furniture, or anything else you feel is a worthwhile thing to borrow for. There was never a better time for responsible people to apply for a loan. See the \$45 Million Man.



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In Your Charity—Pray for these Souls who were buried during the month of March in our Cemeteries

Holy Cross

Heneghan, Loren C.
Hartje, Minnie F.
McCann, Edward J.
Newton, Maurice A.
McFarland, Mary Agnes
Broderick, Lawrence F.
Cavanaugh, Mary E.
Froelich, Howard O.
Heishman, Rebecca L.
Shaughnessy, Kathleen J.
Butterfield, Dora M.
Maloney, James W.
Sprauer, Lora J.
Repar, Joseph M.
Merrick, Tress Rose
Porembek, John

Meyer, Ethel L.
Heyob, George Edw.
Goodwin, John M.
Manley, Mary E.
Jefferson, Michael L.

St. Joseph

Zimmerman, Joseph A.
Kaiser, Dorothy M.
Hammond, William P.
Strack, Carl A.
Bryant, Lucille R.
Bogard, Warren C.
Friel, Charles J.
Duh, Frank
Dugan, Marie A.
Iozzo, Rose S.
Burns, Joseph A., Jr.

Kocha, Joseph F., Sr.
Quinn, Kevin A.
DiGiunta, Theresa

Calvary

McHugh, Gertrude
McKeand, William R.
Fenoglio, Rudolph A.
Glowinski, Victoria J.
Jurasz, Rudolph S.
Lepper, Ernest E.

Calvary Mausoleum

Harvey, Vernon F., Sr.
Loesch, Claude A.
Memmer, Anna G.
Tollmann, Harold G.

Catholic Cemeteries Assoc. of Indpls.

2446 So. Meridian St. Indianapolis, Indiana 784-4439

Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Growth in education

Last week the Indianapolis Board of Education reversed an eight-year-old policy. It had adopted and announced that it would draw up its own plan for court-ordered desegregation in the Indianapolis Public Schools instead of waiting for the Federal court to hand it one.

We congratulate the maturity that has developed in the board in making such a decision. We congratulate the courageous new members of the board who have decided not to tolerate the board's isolationist tendencies any longer.

The problem of segregation in the local schools is a local problem which the local community itself must acknowledge and solve. It is useless for an outside body—a

Federal court—to impose a plan upon a community which refuses to accept its guilt in the matter. The neighborhood school concept itself has historically been a factor in school segregation. The question is one of prior value—school and neighborhood segregation, or the free interaction of all men in society.

A local board of education, which knows its own community, can deal more realistically with its own problems than a Federal court which acts only on statistics.

We only wish that boards in the Indianapolis Catholic schools would face their own "de facto" segregation as the public schools now face theirs. —T.W.

Easter swelling

Easter has once again presented itself and returned to its place on calendars for another year. Catholics who present themselves in church only once or twice a year have likewise returned to other concerns.

Pastors guarantee excellent collections on Easter since churches are swelled on that day with those whose appearance in church is limited to that day and perhaps one other—Christmas. Rectory phones ring loudly and more often only on those two occasions. Callers want to know Mass schedules.

Should not then the Easter liturgy be as magnificent a celebration as one could muster? Should not the homily be as reconciling and welcoming as possible? Should not one's hope that the twice-a-year Christian become more interested be enhanced?

Easter announces spring and new life and resurrection. Where have all the Christians gone now that the day is past? Were they instructed that this was enough? Or has someone taught them that they are so unworthy that they needn't cast a shadow in church?

The Gospel still proclaims an invitation to rebirth. —T.W.

Letters to the Editor

'Concerned Sister' is both pro and con

To the Editor:

The letter of Joan Clarke, "Up-to-date Nuns," 3/11/77, and the reply of Mrs. Dailey, "The model wasn't up to date," 3/18/77, evokes a comment.

I agree with Ms. Clark that some nuns should lower their skirts three or four inches, and I agree with Mrs. Dailey, who would like to acquaint our "model" with the fact that "Sisters have a severely restricted budget."

Notwithstanding, I must take issue with both. A nun is a publicly consecrated woman, and as such, "keeping up with the smart set fashionwise" is not in keeping with her professed purpose. True, she should be modestly and becomingly dressed. Yet, I cannot agree with Mrs. Dailey who excuses our Religious on the basis of her "restricted budget!"

(Nuns of former days were even more restricted, but did not have the problems of today. So the "restricted budget" is not the reason for this anomaly.)

We all admit the fact that some Religious have gone to extremes; some trying to keep up with the "smart set," and others reverting to a pre-adolescent stage in dress. No Sister can use the idea of restricted budget for this plight.

With the cultural changes in our wide world today, many changes have taken place in almost every phase of life. But we Religious have the clear voice of the Church and have the choice of following the fundamental norm or law of Vatican II, *Perfectae caritatis*, No. 17, in which Religious were asked to bring their habits up to date, to change more in keeping with the norms. The words of a law are certainly to be presumed to mean what they say, and the words of Vatican II here say "change" not "abolition."

The simple and clear law of Vatican II nowhere authorized the abolition of the Religious habit. Since the retention of the habit is a "law of Vatican II," a general chapter may obviously make no enactment contrary to the conciliar law. (Rev. for Religious, p. 186, Jan. 1975).

It is evident that some of us have gone too far in trying to keep up with

BY REV. THOMAS C. WIDNER

In 1971 I attended a two-week workshop for clergy and Religious on marriage and family counseling. The workshop, sponsored by the Thomas More Clinics of Southern California at Marymount College in Orange, Calif., had been developed the year before by Dr. James Rue, director of Thomas More. The workshop was designed to educate clergy and Religious as to their "second line of defense" in dealing with family problems.

Dr. Rue's premise was that the vast majority of people with marital or family difficulties will first turn to their clergyman. He, unfortunately, does not always know how to deal with the more complex problems of marriage as the clergyman is generally not skilled in professional counseling techniques.

Dr. Rue hoped that clergy and Religious could learn to refer when necessary, i.e., when it becomes obvious to a clergyman that the couple with whom he is dealing needs more professional assistance than he can offer, he will know to what agency to direct them for further help.

As far as I know, the workshop

is still being held annually in June. I bring it up because the Archdiocese of Indianapolis is about to effect a policy on marriage that will specifically affect perhaps as many as 35% of all couples who will come to the Church to seek marriage.

In 1971 the state of California had just enacted something known as the Family Law Act. Among other things it required all persons under the age of 18 who applied for marriage licenses to have approval of the court in order to be married and to accept some premarital counseling before marriage. The counseling could be through a social service agency or through the Church, but it had to be done before the state would issue the license.

EVEN SIX YEARS LATER this may sound harsh to some. But the fact which prompted the law was that California at that time had a divorce rate of 50% across the state and in some areas 70%.

The percentages may not be so high in the rest of the United States, but they are high. In California they scared the legal system. The fact of divorce in our society is so obvious that some churches have even formalized ceremonies for divorces much as there are ceremonies for weddings. Just as a couple goes through a religious ceremony solemnizing their nuptials,

they might go through a religious ceremony solemnizing their divorce.

Among Catholics the divorce rate is also high. And the divorced have begun to unite themselves into support groups in order to strengthen their relationship with the Church. Recently the group organized in Indianapolis held their monthly meeting with 80 divorced Catholics in attendance. A similar group is being formed in the New Albany area.

The point is that the Church has a responsibility to see to it that all who come to her to be married are actually prepared for it. For in seeking marriage through the Church, one seeks a permanent union and only individuals who are maturing psychologically and spiritually are capable of accepting marriage through the Church.

There is so very little written about the sacrament of matrimony because the Church has not historically reflected on that particular sacrament as much as it has on others. Church discipline, for the most part, kept couples married even though the status of many marriages in the past was not entirely happy.

TRADITIONALLY the Church handles broken marriages through a tribunal—a court through whose proceedings a Catholic may again

receive the right to participate fully in the sacraments. Only in more recent years has it become obvious that the tribunals are overloaded with cases much as secular courts are overloaded.

A priest in another diocese who deals with tribunals argued recently against any group encouraging Catholics who are divorced to bring their case to the tribunal because such offices are already so snowed under that they could not possibly handle new ones.

In articles in coming weeks I will talk about marriage and the sacrament of matrimony in relation to the new policy taking effect in this Archdiocese. That policy will require anyone under age 20 coming to the Church for marriage to undergo a brief period of preparation never before required. Depending on each individual case, a couple may have as much as a six-month waiting period before receiving permission to be married in the Church.

Such a policy is not meant to discourage marriage, but rather to insure the couples that they understand what they are doing when they get married. The simple fact of life is that the vast majority of marriages entered into by teen-agers fail. It is no longer desirable, if it ever was, that the Church should encourage something which is doomed to failure.

DALE FRANCIS SAYS

Reassurance in prayer of one's usefulness

BY DALE FRANCIS

My mail gives me an unusual, perhaps even a unique, opening to the thoughts of Catholic people everywhere. A few weeks ago there was an extraordinary response to an article I'd written on prayer. In just a little more than a week I received more than a thousand letters. They came from almost every state, from men and women, from teenagers and from the old. That was an especially large number of letters, but in every mail I receive letters from people in every walk of life.

I do not pretend that my mail gives me the kind of broad cross-section of the population that the professional surveyors of public opinion have. The people who write to me represent a geographical cross-section—represent people of all walks of life and of all age groups. But they are people who love God very much, who are committed totally to Jesus Christ, who are Catholics who love their Church.

MY MAIL IS almost entirely positive. It does not come from people who complain about change, about things happening in the Church, but from people who want to serve Christ and His Church more fully.

Yet there is one thing that most often comes through in those letters, not so much as a complaint as a kind of cry of frustration. It is a sense of uselessness, of being left out.

Why it is that Catholics today should often have this sense of being

the fashions, while others have become a stumbling block, forgetting that she is to be a public witness to her consecrated life.

Thanks for the involvement of our good lady in getting across a message of significance in our witnessing for Christ and the Church.

Concerned Sister
(Name Withheld)

Fr. Philip expresses his thanks

Dear Criterion Readers:

I am sincerely grateful for your continued sending of your cancelled postage stamps to St. Francis Village.

Our residents sort cancelled stamps regularly, either in their homes or with groups in our Game Room. The stamps are sorted into various categories then sold to stamp dealers. The proceeds from these sales are used for the benefit of the Village.

The stamps which are most valuable are the foreign and commemorative and special stamps. While other stamps bring in a lesser price, they are still very rewarding financially. Please note that metered stamps have no value and should not be included.

May I ask you, in your kindness, to leave at least a half inch of paper around each stamp, as a border to protect the perforations. With some stamps the perforations are very important.

Please let your friends know of our need for cancelled stamps. The stamp project here at St. Francis Village is a continuous program. As such, it is a happy conversation piece among all our residents.

In age our stamp sorters range between 60 and 85. They are all very happy to be doing something constructive for their Village, using their free time for this worthwhile project.

The Holy Sacrifice of the Mass is offered each month, all year long, for the benefactors of St. Francis Village. So, you and your intentions are remembered regularly in my Masses, as well as in my prayers and in the prayers of all our residents.

Rev. Philip Marquard, O.F.M.
Director of St. Francis Village
P.O. Box 16310
Fort Worth, Texas 76133

U.S. bishops and the Panama Canal

To the Editor:

I welcome any explanations of the decision of the U.S. Catholic Bishops at their November Conference to favor a new Panama treaty giving Torrijos sovereignty over the Canal and Canal Zone.

Ever since Omar Torrijos and his National Guard seized control in October, 1968, the government has been a repressive dictatorship in which there is neither freedom of speech, freedom of the press, nor popular elections. Unwarranted arrest, torture, mutilation and murder of the opposition are typical of the regime.

Panamanians live in constant fear and have learned to keep their mouths shut. Unlike the people of Panama, the Bishops have apparently forgotten the fate of Hector Gallégo, a Catholic

priest and one of the many who have tried to oppose Torrijos and his government.

Torrijos not only has very close ties with Castro, who has 3,000 Cuban troops and agents stationed in Panama, but is even personally advised by the Communist Party.

To even consider transferring control, administration, and ownership of our Canal, the most strategic waterway in the Western Hemisphere, to the present Government of Panama is ludicrous.

Considering that 170 Bishops voted in favor of a new treaty, the only logical conclusion is that the clergy are uninformed or misinformed about the Panama situation.

Sally Jo Gibson
Brownsburg, Ind.

THE YARDSTICK

Criticism needs to be challenged

BY MSGR. GEORGE G. HIGGINS

The Detroit Call to Action Conference has been criticized on many different grounds. That's fair enough. Constructive criticism of this unprecedented event is perfectly in order and, to my knowledge, is being taken seriously and with good grace by those responsible for the program.

On the other hand, destructive, irresponsible criticism of the Detroit meeting—the kind of criticism that distorts the purpose of the gathering and impugns evil motives to its sponsors and participants—is extremely unfortunate and simply has to be challenged for the record. An article by Jesuit Father Vincent Miceli, "Detroit: A Call to Revolution in the Church," in the March issue of *Homiletic and Pastoral Review* falls within this category.

SOME OF FATHER Miceli's complaints about the Detroit meeting are legitimate and merit serious consideration. Not content, however, with objectively analyzing the specific pros and cons of the meeting, Father Miceli violates every canon of rational discourse by imputing the most evil kind of motivation to the majority of those who attended the conference. He deliberately creates the impression that they were consciously bent "on destroying the traditional Church."

The Detroit conference, Father Miceli says, was "a frenzied meeting

in which disgruntled Catholics irrationally attacked the Catholic Church, the Mystical Body of Christ." Moreover, he says that "without a doubt there was a demonic dimension at the meeting . . ."

THIS BEING THE CASE, he concludes, Church authorities had "better grab the holy water sprinkler, the prayer manual of exorcisms and, if need be, the legal instrument of excommunication before it is too late. Only by at once applying these remedies vigorously . . . will the temple of God be cleansed effectively of its iconoclasts and the true Catholic Church rescued from the savagery of latter-day malcontents posing as concerned Catholics. Superstition? Hardly. Rather security measures against outside agitators and inside traitors."

Father Miceli's brand of compulsive heresy hunting, which verges at times on collective character assassination, makes for very sad reading. Surely it ought to be possible for Catholics to talk out their differences with mutual respect for one another.

What purpose is served by imputing evil motives to those who happen to disagree with us? Have we come to the point where the only way that Father Miceli and those who share his point of view (e.g., the editors of *The Wanderer*) can prove their own orthodoxy is to libel hundreds and even thousands of their fellow Catholics and try to drive them out of the Church? What has all this got to do with Christian charity—to say nothing of simple justice?



"MONSIGNOR MULLHAUS FROWNS ON THIS SORT OF THING! MONSIGNOR MULLHAUS FROWNS ON EVERYTHING!"

LETTERS WELCOME

The Criterion welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

The Criterion

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Court seen abetting moral decline

BETHLEHEM, Pa.—Cardinal John Krol of Philadelphia said at a community meeting that the "decline in morality in private and public life is due in large part to the confusion and contradictions at the Supreme Court level in interpreting church-state questions."

Speaking at a meeting of civic officials hosted by Mayor Gordon B. Mowrer at City Hall, Cardinal Krol said, "I am concerned about the tendency of the Supreme Court to

interpret the Constitution by principles alien to the legal philosophy that gave it existence.

"These alien principles cause the erosion of the very rights the Constitution intended to protect."

"I am concerned," he said, "that the Supreme Court, by reading into the Constitution meanings its framers never intended it to have, have denied to the students in public schools the

right to know and to learn about God, the source of their inalienable rights. By judicial decree, the freedom of religion has in fact been denied to both teachers and students in the public schools."

"I AM GRAVELY concerned," he said, "that justices of the Supreme Court have denied the most fundamental of all rights, the right to life, to children in their mother's womb. In a decision which ignored facts acknowledged by scientists and which contradicted sound principles of law and logic, the Supreme Court subordinated human life in the womb to the whim of individuals."

Cardinal Krol charged that "Jefferson's 'wall of separation'—not found in the Constitution—is a myth long overdue for thorough rethinking."

"Absolute separationism," Cardinal Krol said, **"is inconceivable in theory and unachievable in practice."**

"The 'no establishment' clause (of the Constitution)," the Cardinal continued, "simply means that no religious institution, no Church, is favored by the State over other

religious institutions. The 'free exercise of religion' clause simply means that no one is forced to practice or profess any religion against his will."

"Where there is neither favoritism nor coercion by the State," the Cardinal said, "there is no violation of the separation of church and state."

"Belief in God," Cardinal Krol continued, "is the cornerstone of our American philosophy of government."

LISTING THE CLOSE connection between the nation and religious principles, Cardinal Krol said:

—"The framers of our Declaration of Independence acknowledged God as the source of man's inalienable rights."

—"The Great Seal of the United States bears the inscription: 'Annuit coepit novus ordo seculorum'—'God has favored our undertaking, a new order of the ages.'"

—"Our coinage carries the reminder that is 'In God we trust.'"

—"We pledge allegiance to our flag and to the reality of 'One nation under God.'"

"Repeated national surveys," Cardinal Krol noted, "indicate that over 95% of our people believe in God, and over 60% acknowledge membership in some institutional Church."

BOOKS OF THE HOUR

Should treatment be terminated?

SHOULD TREATMENT BE TERMINATED? MORAL GUIDELINES FOR CHRISTIAN FAMILIES AND PASTORS, By Thomas C. Oden. Harper and Row. New York, 93 pages, \$2.95.

So what do you do when faced with a case like that of Karen Quinlan? The great merit of this excellent little book is that it doesn't tell you what to do. Instead, it helps you to make your mind up for yourself by taking you slowly and carefully, but concisely, through all the complexities of ethical judgments and legal and moral norms that have to be weighed up in trying to reach a decision.

That adds up to no less than 42 guidelines. But, as Oden points out, the moral analysis of these matters does not have to be that complex. It depends on the individual case. But, even in considering the simpler cases which do not seem to admit of any doubt as to what one should do, it is as well to be aware of the complexities just beneath the surface, complexities that might begin to affect conscious decision if some unforeseen development were to occur.

OVERSIMPLIFICATION is thus

School aid laws ruled

(Continued from Page 1)
provide federally funded services to nonpublic school children where some legal or other obstacle has impeded local public schools from providing the services.

Crum acknowledged that, despite the efforts of federal officials and others, "there are numerous grievances expressed by the nonpublic school community in the implementation of the policy of equitable participation."

Among these grievances, he cited:
—At the local level: failure to communicate and to consult with nonpublic school officials; requiring children to walk to public schools or to obtain benefits after school hours; failure to involve nonpublic schools in planning.

—At the state level: approving local projects which do not provide for private school participation equitably; failure to monitor local programs carefully.

—At the national level: failure to send investigating teams when there are responsible charges of inequity; long delays in responding to formal requests to consider bypass; failure to include nonpublic schools in data collecting and reporting.

AT A RECENT OE workshop for

ruled out, even though it is surely unlikely that the majority of those for whom this book is designed will have to face the agonizing choices involved in a case such as that of Karen Quinlan. The field covered extends to such everyday questions as whether surgery should be attempted on someone who, it might be thought, could better be left to die in peace, or whether antibiotics should be withheld from an elderly patient suffering from another terminal illness so that pneumonia can justify its former label of the old man's friend.

Almost in passing, as it were, Oden draws attention to the shortcomings of proposals for "living wills," and concludes that the term euthanasia "has been too badly damaged ever to be recoverable as a useful term for discussion of termination treatment."

state education representatives, Crum said, state officials told federal officials that nonpublic schools "are not as aggressive as they should be at the local level," or "would sign off on project applications too easily," and in some cases "expected too much from federal programs."

He pointed out that the National Institute of Education is conducting a study of the impact of Title I of the Elementary and Secondary Education Act and that Dr. Thomas Vitullo-Martin of Columbia University is doing the nonpublic component of the study.

"In the final analysis," Crum said, "you will have to be the judge of the effect of the aid policies. Probably one effect is that an inordinate amount of staff time is taken to keep your children participating in these programs."

Crum told the Catholic educators "you must take the initiative to participate in government policymaking."

He concluded: "Whatever hangups are present, such as fear of the camel's nose under the tent, must be overcome if you want to see and experience government policy-making which results in beneficial effects for your schools, parents, staff, and most of all, for your school children."

U.S. vocations outlook brighter, Delegate feels

WASHINGTON—The Apostolic Delegate in the United States said he sees indications of "an increase in aspirants to the priesthood, the permanent diaconate, and the Religious life."

Archbishop Jean Jadot sounded an optimistic, but guarded, note in a talk at the annual dinner of the Serra Club of Washington, one of 400 such clubs working throughout the world to encourage vocations.

The archbishop cited examples of gains in vocations, saying that in the Washington archdiocese there are "more candidates—and good candidates—seeking entrance to the seminaries."

The Jesuit order also shows gains, the archbishop said. "Today, the Jesuits have 150 novices nationwide," he told the gathering, compared to the "76 who entered (their) novitates in 1970."

AS FURTHER EVIDENCE of grounds for optimism, he pointed to "a projection recently published by CARA (which) anticipates that the number of priesthood applicants in the United States will rise gradually in the next few years." (CARA is the Center for Applied Research in the Apostolate, a Catholic fact-finding organization in Washington, D.C.)

There are, however, "negative factors" in the vocations picture, Archbishop Jadot pointed out. A report to the Vatican Congregation for Catholic Education meeting last year told of "a widespread climate of secularism in a multiplicity of forms; rapid changes in civilization and in modern thinking; growing separation, not only in age but also in mentality, between the clergy, which is growing older each year, and the younger generation; uneasiness seen in ecclesiastical and in Church institutions, which takes various shapes, such as frustration, unhappiness, infidelity, lack of witness, frequent defections; confusion and uncertainty in doctrine."

"THE RESULT OF THIS," the report went on, "is a bad 'image' for the Church and a loss of esteem for the ecclesiastical state of life. All these

things produce negative repercussions in the very sensitive souls of many young people, keeping them distant from an ecclesiastical choice of life which is not loved. It is not loved because it is not understood or esteemed."

Any crisis in vocations is "perhaps first of all a crisis of faith," Archbishop Jadot said, adding however, "Many of the contemporary youth who have lost their faith are neither malicious or belligerent. Rather, they are indifferent. They have placed their trust in other values. By undertaking the task of evangelization, Serrans can help to create an environment of faith from which vocations will ultimately flourish," he said.

Cardinal Cooke promotes fight on smut traffic

NEW YORK—Cardinal Terence Cooke of New York, on a visit to students and parents at Holy Cross elementary school in the pornography-ridden Times Square area, urged the Catholic community to do "whatever it needs to" in the fight against smut.

He said he knew he spoke for Catholics and many others in expressing indignation as "a small number of men turn New York City and its suburbs into a near moral sewer or pornography and other sex-related exploitation."

ON THE QUESTION OF whether pornography merchants are protected by the First Amendment to the Constitution, the cardinal declared the First Amendment "wasn't intended to be interpreted so that the rights of our citizens and young people are abused."

Cardinal Cooke called for pressure against lawmakers who do not oppose the pornography industry. He said: "Every legal means and every community pressure must be employed against the new pornography and other sex exploitation."

"From this time on, no mayor, commissioner, district attorney or judge should feel safe in office, or in running for office, if he or she does not declare in favor of supporting law-enforcing action against these destroyers of our city . . . The problem of moral degeneracy in print, in motion pictures and in live demonstrations is no longer a marginal question; it is changing the tone and conscience of our whole city."

RECENTLY MAYOR ABRAHAM Beame led two highly publicized raids against New York sex establishments. The cardinal's attack on them was praised by an audience of local residents, Protestant clergymen, business and community leaders.

The cardinal's statement came within a week of his dedication of an Under 21 facility two blocks away from Holy Cross school for youths exploited by sex shops and theaters in the area.

THE WORD THIS SUNDAY

By Father Donn Raabe

SECOND SUNDAY OF EASTER

"He Lives!"

Acts 5:12-16
Psalm 118:24, 22-27
Revelations 1:9-13, 17-19
John 20:19-31

It is through personal encounter with the risen Christ that we can come to believe all we are told and taught. Thomas came to believe through his personal encounter with the risen Christ. The disciples were afraid, but came to firm faith through their encounter with Him. Others came to the Lord even after his death because He was alive and still at work, but now through the healing of His followers, John, in the Book of Revelation, encountered the risen Lord in another way: on a Lord's day (Sunday—"little Easter") he had a vision of Christ reigning gloriously. Whether we encounter Christ as the gloriously reigning one, whether we are in good health or poor health, whether we are believing or unbelieving, afraid or bold, we need to encounter the Lord. One way is through reflecting on the fact that "His love is everlasting."

[Nowell, London correspondent of NC News Service, is the author of "What a Modern Catholic Believes About Death" and "What a Modern Catholic Believes About Mysticism," Thomas More Press, Chicago, 1972 and 1975.]

—Reviewed by Robert Nowell

Some poor countries 'poorer' than others

BY JIM CASTELLI

WASHINGTON—It's easy enough to tell a poor country from a rich one, but how do you determine which of the two poor countries is poorer?

Seek funds for refugees

WASHINGTON—The head of the Bishops' migration office has asked Congress to earmark nearly \$7 million of the 1978 State Department budget for grants to voluntary agencies which resettle refugees.

John McCarthy, director of the U.S. Catholic Conference Migration and Refugee Services, made the request in testimony before the Senate foreign operations subcommittee.

The State Department projects that in fiscal 1978, voluntary agencies will resettle more than 17,000 refugees from around the world. McCarthy said that even though voluntary agencies can "call on the resources of tens of thousands of volunteers," it still costs about \$400 to resettle each refugee, hence the \$7 million request.

WHEN ASKED TO EXPLAIN his estimate that expenditures "run from hundreds to thousands of dollars for resettlement of each refugee," McCarthy said the amount spent varies according to the number of family members, literacy, social customs and other factors.

He suggested that the "unorganized and often emotional approach" to refugee resettlement could be eliminated if the State Department budget included "a modest grant" for voluntary resettlement agencies.

McCarthy recalled that in the past "the large part of the total cost of the resettlement endeavor was borne by the voluntary agency" but recent events, including the massive Southeast Asian resettlement program, and general economic trends, have forced agencies to look for government funding.

He warned subcommittee members that without government support, "voluntary agencies would be compelled to eliminate some services which are essential to get refugees on the road to self-support."

"Our common objective," he said, "is to make them taxpayers instead of public charges."

Cardinal Wyszynski raps Polish press

ROME—The Polish primate, Cardinal Stefan Wyszynski, said in a talk to pastors in Warsaw that the Polish press has continually distorted official Church communiques.

The Warsaw prelate told his pastors that young people will never know what the Polish Church is doing and what it stands for unless they are "inserted into the real life of the Church."

According to information released by the Polish bishops' press office in Rome, Cardinal Wyszynski accused the Polish press of "deforming" information regarding activities of the Church.

The question may seem frivolous, but it isn't. It has become a serious problem for U.S. and international organizations seeking to help poor nations develop economically.

These organizations have been using per capita Gross National Product (GNP)—the total value of a country's goods and services divided by the number of its people—as a measure of wealth, but the United Nations general secretary and others have called for a more accurate measure.

Using GNP as a measure of a society's wealth, they argue, does not take into account the actual distribution of a nation's wealth and does not measure the quality of life of a nation's citizens.

NOW, A WASHINGTON think tank on international issues, the Overseas Development Council (ODC), believes it may have found a better measure which it calls the "Physical Quality of Life Index (POLI)."

The POLI is based on infant mortality rates, literacy and life expectancy within a country. These figures, the ODC believes, give a good picture of the results of the use of a nation's wealth.

The ODC gives equal weight to all three elements of the POLI. A score of 100 is assigned to the best showing in an area; for example, a score of 100 in life expectancy was assigned to Sweden which had the world's highest life expectancy—75—in 1973, the last year measured by the POLI.

A score of one was assigned to Guinea-Bissau, which in 1950 had the lowest life expectancy of any nation—28 years. No other nation has had as low a life expectancy since then.

For the most part, countries with low per capita GNP had low POLI and countries with high per capita GNP had high POLI. But there were several exceptions which the Overseas Development Council believes are significant.

FOR EXAMPLE, India and Sri Lanka (formerly Ceylon) have virtually the same per capita GNP—\$140 for India and \$130 for Sri Lanka. But Sri Lanka's POLI is 83, more than double India's 41. In addition, the Indian province of Kerala, with a per capita GNP of only \$110, has a POLI of 69.

In another example, the Republic of Korea has a per capita GNP of \$480 and a POLI of 80, while Iran, with a per capita GNP of \$1,250, has a POLI of only 38.

The council found that the United States has a POLI of 96, lower than 10 other countries including Canada (97), Denmark (98), Japan (98) and Sweden (100).

But the council also found the POLI is higher for white Americans (97) than for non-whites (89).

The council discussed the POLI in its publication, *The United States and World Development—Agenda 1977*.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Can you tell me something of antichrist? What is the general accepted thinking on his coming? Are there early signs of his coming?

A. The only place in the New Testament where the word antichrist appears is in the 1st and 2nd Letters of John: "Children, it is the final hour; just as you heard that the antichrist was coming, so many such antichrists have appeared." An antichrist in John is one who denies that Jesus is the Christ, "denying the Father and the Son" (1 Jn. 2:18 and 22). The final hour for John is the time between the first and second coming of Christ. The early Christians thought that this would be sometime soon.

The Gospels speak of false messiahs and false prophets; Paul speaks of the man of sin, the son of perdition; Revelation speaks of the beast. All these seem to refer to the same figure—some one person or group of persons against Christ.



"The figure of the antichrist," writes Father John McKenzie in his Dictionary of the Bible, "has been interpreted in many ways, but there are good reasons for doubting the long established opinion that he signifies a real historical eschatological (end of time) figure." McKenzie holds that "antichrist is rather a personification of the powers of evil, which occasionally focus in some individual person and can be expected to do so again."

In our time, Hitler and atheistic communism have been called the antichrist. In the past some Protestants have labeled the pope as antichrist and the Roman Church as the beast. Some Catholics have condemned Protestantism as antichrist. Today there are authors capitalizing on the gullibility of the many who are frightened by the evils of our time by selling books that proclaim the antichrist is here and doomsday is not far away. This sort of thing has been going on since the 1st Letter of John was written.

Q. Why does the Catholic Church make us wait a whole year before we can marry? No wonder couples go to a justice of the peace to get the thing

over with. We believe that when you keep ice cream too long it melts.

A. My guess is that you are teenagers. Statistics I have seen indicate that almost 80% of the teen-age marriages end in divorce. Alarmed at this, one diocese after another in the last year or so has been setting up regulations requiring teen-agers to delay their wedding day so that they might obtain guidance to prepare well for the important decision they are to make. (The regulations usually require that a teen-age couple make arrangements for their wedding a year or six months ahead of time.) This delay sometimes helps the young people to recognize that they are not prepared for marriage and some to discover before it is too late that they really weren't meant for each other. If a delay proves that what a couple thought was love was as destructible as ice cream, then there was no real love there at all—and that is certainly worth knowing before it is too late.

Q. A parish priest in one of the smaller communities has discontinued the Saturday Anticipated Mass because he says he felt too many parishioners were taking advantage of it. He stated the anticipated Sunday

Mass is only for the benefit of those who must work on Sundays. Is this correct?

A. In my opinion your parish priest wrongly interprets the permission for the Saturday Anticipated Mass. The spirit behind the laws governing the changes in liturgical regulations seems to be the intention of the Church to make it easier for people to attend Mass and receive Communion.

The Eucharistic fast is now only one hour before the time of receiving Communion. Mass may now be celebrated at any time of the day, both weekdays and Sunday. And with the permission of the bishop, the Sunday Mass may be anticipated on Saturday evening. This is an outgrowth of an ancient custom, preserved in the "First Vespers" of the Divine Office, whereby feast days and Sundays were

considered to begin the evening before. There is nothing to indicate in this general permission that the purpose is to help only those who must work on Sundays. A local bishop could so restrict the permission. Whether that is the case in your diocese you will have to discover by consulting a local priest.

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Legislator loses the battle

(Continued from Page 1)

makes requirements in the Department which are not made by either the State or Federal governments. He has, for example, this year pushed two bills requiring co-payments of welfare recipients. The present child abuse laws do not work because the department is caught in a bureaucratic jungle. Caseworkers are not reporting many cases and children are not taken from homes when they should be being protected from abusive parents."

EVERY'S BILL, co-sponsored by Rep. Dan Huff (R-Indianapolis), would expand present legislation. Present law requires reporting suspected instances of physical abuse; Avery's bill would require reporting sexual abuse, institutional abuse, and neglect in addition to physical abuse. Medical practitioners and law enforcement agencies would be required to take color photographs and x-rays when child abuse is suspected.

"It is very difficult to collect evidence in a child abuse case," says Avery. "Children under age five make up 85% of all child abuse cases; 70% are under three, and 50% are under one. Children can't and won't testify against their own parents. And besides, child abuse is a 'learned' behavior. Parents who abuse their children in most cases were abused by their own parents."

Avery's bill would also provide immunity from liability for persons who report instances of child abuse. It would allow the spouse who actually witnessed the attack on the child to testify. Moreover, it would permit the

court to appoint an attorney to represent the best interests of the abused child should the case go to court.

A MAJOR EFFECT of the bill would be the creation of the child protection services in each county of the state. This may be a single caseworker in smaller, less populated counties. For more densely populated counties, it would require a separate organizational unit solely responsible for child protection. This would not necessarily require hiring more people, according to Avery, but it would necessitate reorganization of the present welfare system.

"Smaller counties could establish a unit of their own," explained Avery. "QUINCO in Bartholomew County is an excellent example of a regional child protection service which unites several counties. This service already exists."

The bill would set up a child protection team of five to 11 members who would serve as a consultation and diagnostic team to the Child Protection Service. It would also require judges with juvenile court jurisdiction to review the placement of each child who has been made a ward of the welfare department at least twice a year.

Failure to report child abuse would impose a \$100 fine and/or 30 days in jail. This is present law.

The new legislation would also repeal the Welfare Law section of Indiana law dealing with child abuse

and coordinate the remaining two sections of family law and criminal law. Lastly, the bill would designate areas of responsibility and define the role each agency would play in attacking the problem of child abuse. Each agency would also be required to develop a plan of attack which must be improved within the sphere of the community's needs and resources.

Avery's bill is comprehensive and well thought out. It is the kind of legislation which is not always seen because it is clear and rational. It calls for reorganization, something which bureaucracies are unwilling to do.

IT WAS INTERESTING to listen to the legislators in session while waiting to speak with Avery. On the particular day of the interview I heard resolution after resolution being made to congratulate this high school basketball team and that high school basketball team for their performance in the state championship games. I also heard an invited woman speaker describe how she was going to put Indiana into every state of the union by giving designs of the state on potholders to groups around the country.

Avery's bill is dead for this session of the legislature. Basketball teams and potholders received their praise and probably will receive it next year again. Avery will try again also. He is not giving up. Meanwhile, Indiana voters will have to settle for another year of inadequate child protection in this state. Indiana voters will have to settle for a State Welfare Department which is hostile to the very programs and people it should be defending.

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VIEWING WITH ARNOLD

More Super Bowl violence

BY JAMES W. ARNOLD

"Black Sunday" is the new terrorist movie for those who don't get quite enough on the six o'clock news. It's about a supergirl agent leading an attack by Arab extremists on that sacred American institution, the Super Bowl, and frantic joint efforts to stop the planned holocaust by the good guys, who this time happen to be the Israelis and the FBI.

Obviously, a good deal of "Sunday's" thunder was stolen a few months ago by "Two Minute Warning," which also centered on disaster at a Big Football Game that was the Super

Bowl in all but name. Apparently, "Sunday" got the NFL seal of approval, because it not only uses the name but 1976 game films (Cowboys vs. Steelers), plus random shots of coaches, players and head NFL honcho Pete Rozelle. In terms of drama and excitement, it doesn't make much difference, but it adds helpful authenticity. This time the crowd is supposed to be zapped at Miami's Orange Bowl instead of the L.A. Coliseum.

THERE ARE OTHER, more important contrasts. The ending of "Warning" was a totally repulsive slaughter, sort of a re-run of "The Last Days of Pompeii," caused chiefly by panic among the greedy, grubby spectators. There's a touch of that in "Sunday," but on nowhere near the same scale, and most of the effects are visual illusions provided by the spectacular editing of Tom Rolfe. That information may not sell a lot of tickets, but it suggests taste and class.

"Warning" also completely copped out on social relevance, since its snipervillain turned out to be a psycho who had no reason to shoot people except to provide the basis for a bloody movie.

The she-villain of "Sunday" (Swiss actress Martha Keller, who was also very nasty in "Marathon Man") at least earns a modicum of sympathy as a political victim of the times. She's a Palestinian who grew up in the Gaza camps and had relatives murdered and raped, and well fits the image of a Black September fanatic. (They're the guerrillas responsible for the Olympic deaths in Munich,

the incident that apparently inspired the Thomas Harris novel on which this film is based).

Unhappily, Ms. Keller has all the acting ability and charm of the lady on the Camay soap bar, and she looks about as threatening firing a machine gun as Farrah Fawcett. Well, some concessions have to be made to box-office.

BEST OF ALL, the "Sunday" script avoids the "Ship of Fools" approach that destroyed the credibility of "Warning" and most other disaster films. We don't have to follow the superficially entangled lives of 500 characters who happen to be in the stadium as potential fodder for the terrorists' secret weapon. "Sunday"

concentrates on only three people—supergirl Keller, her flaky American associate Bruce Dern, and her suitably superhero opponent, Israeli agent Robert Shaw. A man who's obviously found a home in thrillers and disaster epics, Shaw performs feats that would stupefy even Charlton Heston, including riding piggyback on a Goodyear blimp around most of Miami harbor.

The paucity of characters helps director John Frankenheimer ("Seven Days in May," "French Connection II") focus the melodrama. But at times it also limits the scope and impact. It often seems that the three countries involved have decided to be represented by only one

character each. This especially strains belief at the climax, when Shaw, chasing Keller and Dern in their blimp, first drives across Miami to the airbase, then pursues in a hastily commandeered helicopter. Doesn't his radio work? Couldn't he call in a jet fighter or bazooka team to knock out the menacing balloon?

EXCEPT IN comparison to "Warning," "Sunday" isn't much—an average movie thrill ride that at times borders on black comedy. Particularly amusing is Dern's typical psycho turn as an ex-war hero who was brainwashed in Vietnam and then court-martialed, and now wants to get even by ventilating 80,000 football

fans in the Orange Bowl. Dern (like Tony Perkins) has played so many fruitcakes it's hard to take him seriously, especially when he's struggling to keep his blimp out of the water, or telling Keller how beautiful she looks in the light reflected through holes in the wall made by a few thousand explosive darts. In addition, the blimp as ultimate weapon has distinct comic undertones.

The movie apparently has its R rating (appealed several times without success) mostly on the basis of violence—a dozen or so graphic shooting deaths and several ugly threats of same. Even hero Shaw is not a man to disdain nasty methods if they seem to work. But the film's not nearly as bad, as, say, "Marathon Man," made by the same producer (Robert Evans).

"Sunday's" ultimate significance may not be in the Super Bowl angle at all, but in that it's the latest of many recent films ("Next Man," "Network") in which the villain is a beautiful woman. Julie Andrews, where are you?



FATIMA LUNCHEON AND FASHION SHOW—Mrs. Pat Logan, left, and Mrs. Art Boyle check the plans for the April 20th Luncheon and Fashion Show to be held at the Marten House on West 86th Street, Indianapolis, for the benefit of Fatima Retreat House. Adding a seasonal touch in her Easter outfit is Missy Maureen Boyle. For reservations or information about "Spring Into Summer," the annual fashion show, call Fatima 545-7681.

Two events set for principals

INDIANAPOLIS — The Archdiocesan Principals Association has announced plans for two events in the near future.

On April 19 members will sponsor a Professional Day at the Quality Inn, 1501 E. 38th St., with registration set for 8:30 a.m. Sister Mary Benet will speak on "The Principal in Conflict Management."

On Friday, May 6, the organization will install new officers at 7:30 p.m. in Hook's Trophy Room, 2800 Enterprise St.

Quake relief

NEW YORK — Catholic Relief Services (CRS) has allocated \$20,000 to assist victims of the March earthquake that took about 1,500 lives and left tens of thousands homeless in Rumania.

This week's TV network films

MCO (1974) (NBC, Saturday, April 16): Routine John Wayne late career melodrama, in modern big city police setting instead of the Old West. Aging Duke fights high-level political

corruption to track down a drug dealer responsible for killing his best friend, a fellow officer. Not recommended.

21 HOURS AT MUNICH (1976) (ABC, Sunday, April 17): The moderately gripping, occasionally moving made-for-TV film about the Arab terrorist raid on Israeli athletes at the 1972 Olympics. Most viewers missed it the first time around when it was scheduled opposite "Gone With the Wind." Satisfactory for adults and mature youth.

MACON COUNTY LINE (1974) (NBC, Monday, April 18): This is the prototype of the current run of films describing the Southern rural lawman as a sadistic menace. Max Baer is the sheriff who goes berserk when he mistakenly assumes some visiting young people are responsible for the savage murder of his wife. This was also Baer's first attempt at producing and screenwriting: his most recent was "Ode to Billy Joe." Not recommended.

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NAMES OF ENTRIES IN EASTER COLORING CONTEST

Following is a list of the youngsters who submitted entries in the Criterion Easter Coloring Contest. The names are in alphabetical order divided into age groups from the youngest, age three, to the oldest, age 12.

THREE YEAR OLDS

Kathleen Adams, Colleen Busby, Nicole Miller, Christy Santago, David Weishammer, all of Indianapolis; Tricia Hodges, Batesville.

FOUR YEAR OLDS

Tina Brady, Bridget Bruen, Julie Cummings, Ellen Czerwinski, Mike Gill, Debbie Hagler, Kenny Head, Monica King, Angie Malcott, Jaime Piere and Andy Tuttle, all of Indianapolis; Rachel Bedell, Metamora; Barbara Gehl, Osgood; Molly Graf, Memphis; Jay Moorman, Sunman; Mandy Priflogie, Brookville; Steven Rihm, Greenwood; Staci Sube, Plainfield; Tricia Volk, Batesville; Kimberly White, Austin; and Janet Williams, Speedway.

FIVE YEAR OLDS

Marie Beaver, Melanie Canatsey, Suzanne Clifford, Kelli Curtis, Jennifer Durham, Kelly Gillepie, Melanie Harshbarger, Mike Jones, Theresa Lahey, Kathleen McCool, Tim McMaister, Erin McNeale, Vicki Nolan, Michelle Potter, Eric Stark, and Donna Whitsett, all of Indianapolis; Cindy Blackburn, North Vernon; Louise Brennan, North Vernon; Shonda Brim, Greens Fork; Julia Burns, Shelbyville; Jessica Coleman, Columbus; Rachel Crouch, Greenwood; Stacy Dean, Troy; Christopher Dryden, Medford; Nikki Floyd, Greenwood; Jenny Gamble, New Castle; Jill Goldsmith, Oldenburg; Sarah Graf, Memphis; John Hitterman, Richmond; Gena Kohler, Liberty; Timmy Lee, New Palestine; Mark Mattingly, Mooresville; Jill Maune, Brookville; Shannon Meahan, Connersville; Monica Miller, Columbus; Jamie Sprowell, Liberty; James Todor, Greenwood; Tina Young, Borden.

SIX YEAR OLDS

Cassie Ator, Amy Bartlett, Michele Butler, Heather Cabell, Nancy Chapman, Tom Ego, Tony Eastlinger, Paula Feist, Dale Gayman, Tammy Glover, Elizabeth Hahn, Paul Hammond, Kathleen Hartman, Paul Jefferson, Dolores King, Kristopher Klein, Lydia Martinez, Tommy O'Gara, Richard Rowley, Amy Russell, Stephanie

Schmidt, Jenny Seal, Mark Sellers, Karen Walker, and Melissa Weber, all of Indianapolis; Tonya Baker, Connersville; Charlie Beaupre, Beech Grove; Matt Boas, Greenwood; Sharon Bohman, Batesville; Debbie Bucker, Brookville; Kristi Buechler, Bristol; Susie Connor, Franklin; Neil Deom, Troy; Erin Draper, New Palestine; Bobby Eichenberger, New Albany; Laurie Evans, Beech Grove; Lynn Ford, Plainfield; Marie Graf, Memphis; Nancy Graf, Richmond; Chris Green, Plainfield; Jimmy Hall, Tell City; Scott Henderson, New Albany; Christine Howard, Plainfield; Marcel Kalb, Hanover; Rick Kramer, Greensburg; West Lasher, Mark Koonitz, Hanover; Rick Mark, Greensburg; West Lasher, Tell City; Keith Marshall, Rushville; John Martocia, Columbus; Matt Read, Salem; Suzanne Rife, Waldron; Matthew Scarlett, Valletia; Melissa Schwegman, Cambridge City; Jennifer Simon, Osgood; Danielle Trabel, West Harrison, O.; Annie Watson, Bloomington; James White, Austin.

SEVEN YEAR OLDS

Amy Allen, Susan Bender, Joe Bop, Cathy Bradshaw, Elizabeth Bruns, Michele Bryant, Christine Coffman, Shawn Cox, Michael Dwyer, Julie Farrar, Susie Garcia, Jacqueline Girdler, Patti Green, Jane Head, Sharon Henn, Cathy Johnson, Maureen King, Matthew Lackner, James Mangin, Julie McFadden, Jeff Nickel, John Rickabaugh, Mike Ronnebaum, Denise Shawman, Barbara Slines, Maria Taylor, Jeffrey Tindell, Laura Mae Troupe, Debbie Tuttle, Angie Vaughn, Lynn Wachaler, Jennifer Winders, and Cathy Young, all of Indianapolis; Robert Althoff, Brownsburg; Catherine Bates,

Costeaville; Donnell Beyer, Waldron; Stacey Bia, Mooresville; Mary Clark, Martinsville; Jimmy Clayton, Dublin; Kristie Feltz, Beech Grove; Pam Fleese, Jeffersonville; Jim French, Sellersburg; Jason Graf, Memphis; Michelle Gronning, Connersville; John Hahn, Greensburg; Chris Hartman, Sunman; Jocelyn Hoffman, Terre Haute; Julie Klein, Georgetown; Kenny Knartzer, Beech Grove; Tina Krieg, Canton; Meredith Leaman, Southport; Marc McKinley, New Albany; Cathy Orschell, Connersville; Nicole Purvis, Beech Grove; Julie Ratx, Connersville; Mary Beth Renn, New Albany; Kalle Sargent, Connersville; Mike Schulte, Osgood; Lisa Smith, New Albany; Billy Stout, Scottsburg; Beth Tohy, Bedford; Billy Watson, Bloomington; Kim Whitlock, Edinburg; Amy Zahn, Brownsburg; and Tommy Zeunik, Pittsboro.

EIGHT YEAR OLDS

Amy Bates, Amy Beaupre, Monica Bruns, Martina Cartwright, Angela Clements, Debbie Clifford, Jojo Concannon, Matt Dollar, Sharon Dowling, Robert Gausa, Monica Hartman, Angela Head, Matthew Klein, Jill KinganSmith, Connie Koshi, Anne Logan, Amy Miller, Kathleen O'Gara, Noelle Paquette, Ina Platals, Gina Prince, Andrew Ritter, Monica Strack, Suzanne Sullivan, Stephen Surekamp, Andy Swails, Amanda Trout, and Tammy Tucher, all of Indianapolis; Roxanne Allor, Fortville; Kathleen Bauer, Beech Grove; Cecilia Becker, Brownsburg; Joanne Bishop, Brownsburg; Lonney Bowers, Jr., Campbellburg; Bradley Braunacker, St. Meinrad; Angela Brodfuehrer, New Albany; Stacia

Carey, Cambridge City; Laura Clark, Martinsville; Michelle Cleary, Greenwood; James Coveney, Columbus; Melissa Dalton, Paragon; Lisa Deutsch, Brookville; Bonnie Doles, Greensburg; Tim Etchen, Fortville; Mindy Engle, New Albany; Patricia Fette, Guilford; Nancy Fletcher, Greenwood; Jennifer Hilderbrand, Bedford; Connie Howard, Plainfield; Lori Ingberman, Connersville; Kerry Jaskunas, Bloomington; Dawn Kline, Cloverdale; Deanna Lee, Greenwood; Charlie Leuthart, New Albany; Angela Lewis, Brownsburg; Debbie Lindauer, St. Meinrad; Matthew Moldthan, Greenwood; Steven Nash, Palmyra; Chris O'Connell, Salem; Michelle Ratz, Connersville; Chris Renn, New Albany; Susan Ripberger, Metamora; Regina Roberts, Elizabeth; Tony Ross, Brownsburg; Lori Stewart, New Middletown; Kim Sticker, Depue; Mary Strigar, Bloomington; Melinda Swango, Martinsville; Shelly Tait, Bloomington; Michael Vaughn, Plainfield; Angela Ward, Leopold; Carrie Wheeler, Greenwood; Paula Winter, Greensfield; Carol Wyckoff, Clermont; and Mary Zeunik, Pittsboro.

NINE YEAR OLDS

Doug Abramowski, Elizabeth Beaver, Suzie Campbell, Lisa Canatsey, Lynn Carroll, Julie Carson, Michele Chase, Christy Cheshire, Terri Dillman, Anita Graf, Anne King, Colleen Kramer, Susan Marcotte, Melissa McGill, Heather McKenzie, Mary McKenna, Paula Malsberger, Eric Nickel, Allen Ridgeway, Michaela Ruzicka, Patty Steinberger, Grace Stevens, and Julie Zimmer, all of Indianapolis; Brenda Beagle, Rush-

ville; Christine Breckler, Cambridge City; Laura Clements, Milroy; Lloyd Dean, Jr., North Vernon; Ruth Doyle, Loogootee; Mike Eicholtz, Plainfield; Janice Fuchs, Guilford; Debbie Gates, Bedford; Wendy Gates, Greensburg; Kim Hyten, Bainbridge; Katherine Kinkade, New Castle; Michael Kress, Greensburg; Joe Martocia, Columbus; Esther McQueen; Kelly Naylor, Brookville; Anne Paprocki, Greenwood; Diana Ripberger, Metamora; Scott Sargent, Connersville; James Scheidler, Greensburg; Mary J. Schoepel, Beech Grove; Monica Schutte, Osgood; Scott Simon, Osgood; Meghan Smith, Terre Haute; Jon Stephenson, New Whiteland; Beth Sultmann, Batesville; Danane Toffolo, Terre Haute; Joseph Wawter, North Vernon; Pamela Ward, Leopold; and Kim Williams, Beech Grove.

TEN YEAR OLDS

Cathie Boat, Robyn Bragg, Maria Field, Terence Franklin, Jennifer Hahn, Edwin Head, Susan Hoereth, Krissy LaEace, Julie Lucid, Diane Mappes, Armando Martinez, Paula McGill, Tom McMannis, Karen Moylan, Terri Music, Andy Nickel, Douglas St. Peters, Denise Sanders, Anne Sitzman, Joe Trumpey, and Anna May Williams, all of Indianapolis; Paul Ankey, Nineresh; Elaine Bates, Costeaville; Daniel Bauer, Beech Grove; John Bell, Richmond; Julie Bishop, Brownsburg; Cheryl Boley, Underwood; Danny Brangers, Corydon; Brenda Buechler, Bristol; Meggin Cabot, Bloomington; Jeff Day, North Vernon; Robb Dole, Greensburg; Mary-Dugar, Brownsburg; Crystal Farmer, Nora; Nancy Fette, Guilford; Della Gill, Fairbanks;

Todd Gross, Richmond; Carla Hammond, Mooresville; Elizabeth Harlowe, New Albany; Kathy Jansen, Richmond; Susan Kramer, Greensburg; Cathy Kunkel, Harrison, O.; Steven Lopp, New Albany; Kati Martin, Greensburg; Darrin McQueen, Harrison, O.; Melissa Meyer, Osgood; Melissa Miller, Borden; Susie Otolski, Columbus; Margaret Popp, Memphis; Paula Preuss, Borden; Faye Schneider, Tell City; Mark Tebbe, Greensburg; Phillip Valkan, Danville; Lisa Walters, Seymour; and Diane Wilkins, Greensfield.

ELEVEN YEAR OLDS

Kathy Babinec, James Ball, Mary Beaver, Patty Bogardus, Dan Chesterson, David Crealy, Ann Davis, Maura Dippel, Lisa Felts, Missy Filcer, Marianne Lawson, Pat Nelson, Mike Pieczko, Sherri Powers, Theresa Quattrochi, Mary Roach, David Shireman, and Joe Such, all of Indianapolis; Judy Ambrey, Batesville; Dean Ankey, Nineresh; Julie Brokaw, Terre Haute; Christopher Caraway, Bedford; Julie Coy, Martinsville; Monica Davis, Beech Grove; Kris Findley, Terre Haute; Linda Frey, Harrison, O.; Tracy Hill, North Vernon; Patti Kless, Seymour; Theresa Komlanc, Greenwood; Karen Mattingly, New Albany; Pam Miller, Holton; Frankie Ongkiko, Madison; Rhonda Roembs, Greensburg; Doris Seckinger, St. Meinrad; Tracy Sprigler, Floyd Knobs; James Weisenbach, Batesville; Karla Winks, Plainfield; and Elaine Wyckoff, Clermont.

TWELVE YEAR OLDS

Joyce Hamilton, Greensburg; Paula Peter, Tell City; and Anita McQuinn, Greensburg.

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Tea scheduled for Indianapolis Woods alumnae

ST. MARY-OF-THE-WOODS, Ind. — "The Woods comes to Indianapolis" will be the theme Sunday, April 17 when representatives of St. Mary-of-the-Woods College meet with Indianapolis alumnae. The afternoon event will begin at 2 p.m. in the French Room of the Indianapolis Athletic Club. Nearly 300 alumnae now living in the Indianapolis area have been invited.

The affair has been arranged by two SMWC alumnae, Mrs. Robert Lewis, a member of the college's board of trustees, and Mrs. William Brennan, whose husband is a trustee.

While designed as an opportunity for Indianapolis alumnae to learn about life at the Woods in 1977 from student, academic and admissions perspectives, the afternoon will also provide plenty of time for old friends to meet and reminisce.

This is the first time such an event has been planned for the Indianapolis area alumnae of St. Mary-of-the-Woods.

A diocese prays together

By Father Joseph M. Champlin

The Onondaga County War Memorial in Central New York is one of those now common urban civic arenas where people gather for basketball and hockey games, musical presentations by touring stars, political conventions and auto shows. It seats 8,000 persons. The huge interior has an arched, pillarless ceiling which gives one the impression of being in a vast cavern.

To transform that functional, but cold secular structure into a warm, inspirational sacred place suitable for community prayer and worship may seem a difficult, even impossible task.

Difficult, yes, but impossible, no.

THE PEOPLE of our diocese did just that yesterday afternoon for the installation of Frank J. Harrison as the seventh bishop of Syracuse. They were aided by the efforts of an enormous, highly efficient committee which constructed appropriate drapes and sanctuary furnishings, assembled a 400-voice choral unit from parish choirs, and involved at least 20 individuals from each of the 170 churches in our spread out diocesan territory.

Prior to the ceremony, Bishop Harrison commented: "I belong to the people and I hope that relationship won't change. We want to make this a relatively simple ceremony, a church event with

representatives from every parish."

The planners and executors achieved such a simplicity and coupled with it remarkable beauty and richness. Participants felt at once an excitement, joy, pride and closeness (the bishop's motto is "Unity in Christ") which prompted Terence Cardinal Cooke, the presiding prelate, to term the installation, one "you and I will never forget."

THIS SUNDAY afternoon, two-and-a-half-hour service began rather differently. Instead of Bishop Harrison walking at the end of the procession in the place of honor, he entered the arena first. He was introduced and then a speaker announced: "Bishop Harrison, we present to you, your people, your flock, the Church of Syracuse."

With that, a procession of 2,000 persons made its way before him and onto their assigned places.

Each parish had prepared in advance a banner which in some way linked that local worshipping community with the new bishop's motto. While prepared according to measurements precisely defined by the committee and mounted on identical standards, the variety of colors and concepts marvelously illustrated the diversity of gifts or talents showered on our people by the Holy Spirit. The banner bearers took them then to a spot high on one end of the War Memorial where they were clearly visible to every participant.



Installation at Syracuse

THOSE FROM each parish in the procession included the priests as well as representatives from different groups and age brackets. In our own delegation were five teenagers, Sisters on the staff, parish council members and others active in the church.

The altar area, a raised, red carpeted platform in the center, reinforced the bishop's desire to "belong to the people." He and the assisting prelates like Cardinal Cooke, our retiring bishop, and Archbishop Jadot, the Apostolic Delegate, were all clearly visible. But the elevation was limited and the separation from the people minimal. Moreover, innovative use of lighting transferred the congregation's focus from place to place and

made us feel even closer to Bishop Harrison.

Nearly all of the 300 plus priests in our diocese concelebrated the Mass, surrounding on three sides by their brother priest and new chief shepherd. There were about 30 visiting bishops on hand for the celebration. They sat in positions of prominence, but once again, not totally removed from the main body of believers.

We prayed together as a joy-filled family on that bitterly cold and blizzardy winter Sunday afternoon. We truly formed a people of God, united in the Lord Jesus around our new spiritual leader.

1977 by NC News Service

Prayer was the fabric of Jesus' life

By Father John J. Castellet

All the great religions of mankind have in common a basic yearning of the human heart: union with the divinity. They satisfy this longing in a variety of ways, but one way stands out as common to them all: the way of prayer.

To the degree that they conceive the divinity to be a personal being, they feel it is possible and desirable to communicate with "Him" on an interpersonal level, to enter into dialogue and consequent union with Him. Universal human experience attests to this gnawing need of our nature. If one is conscious of the need, he can take steps to satisfy it; if he is not aware of it or refuses to acknowledge it, it engenders a terrible, indefinable restlessness. Like physical hunger, it simply must be recognized and satisfied.

Our Judeo-Christian heritage tells us we are all creatures of a loving God. Our creatureliness puts us in a state of dependence upon Him, but not a demanding dependence. In calling us into being, He called us to an interpersonal relationship with Himself. He created us but His Word, and a word, by its very nature, invites a response; it is the beginning of a dialogue between two rational beings. This dialogue finds expression in prayer.

NO WONDER, then, that God is pictured in constant communication with

His people throughout their history. The prophets, were essentially mediators of His word to His people and they, in turn, responded in a various ways. One exam-

Jesus' prayer

was real, not some

empty charade

aimed at giving

us an example ...

ple of the variety of their response is the Book of Psalms, the prayers of the people of God, wherein are expressed just about all the sentiments of the human heart in dialogue with God.

The theme of prayer runs throughout the New Testament. God entered into unique dialogue with humanity when His own Son took to Himself our humanity. The result was an intensification of the divine-human dialogue. It would be hard to find a sharper expression of this than the proclamation of the Incarnation in Jn. 1, 14: "The 'Word' became flesh and made his dwelling among us."

As one who shared our weak human nature to the full, Jesus felt the need to communicate with the Father and His attitude was predominantly prayerful. He prayed, by the way, because He, like us, felt the need to pray. His prayer was real prayer, not an empty charade aimed at "giving us an example."

The author of Hebrews was dead serious when he wrote: "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; ..." (Heb. 5, 7-8).

THE REFERENCE here would seem to be to the Agony in the Garden, but this was just the climax of a lifetime of prayer. He opened His public ministry with profound prayer, a prayer which apparently involved an extraordinary religious experience. As Luke tells us with the aid of apocalyptic imagery:

"When all the people were baptized, and Jesus was at prayer after likewise being baptized, the skies opened and the Holy Spirit descended on him in visible form like a dove. A voice from heaven was heard to say: 'You are my beloved Son. On you my favor rests' " (Lk. 3, 21-22).

Luke, especially, holds up for our consideration picture after picture of Jesus at prayer. With the other Evangelists he tells us how Jesus prayed before he multiplied the loaves (9, 16), at the Last Supper (22, 17, 19), in Gethsemane (22, 41, 44). But he alone shows us our Model at prayer on the occasion of His Baptism (3, 21), during his public ministry (5, 16), before selecting the apostles (6, 12), before Peter's acknowledgement of his Messiahship, (9, 18), on the Mount of Transfiguration (9, 28 ff), at the return of the disciples from their first missionary venture (10, 21), before teaching them the Our Father (11, 1), when he begged the Father to strengthen Peter's faith (22, 32), at the moment of his death (24, 30). Combined with these numerous examples are urgent exhortations to pray (11, 5-13; 18, 1-14. See also 6, 28; 10, 2; 17, 6; 21, 36; 22, 40, 46).

Prayer was of the very fabric of Jesus' life; it is of the very fabric of the life of the Christian. And perhaps its most beautiful summary is the prayer so familiar and dear to us all: the Lord's Prayer.

1977 by NC News Service

Praying for healing is not understood

By Father Robert A. McGuire, S.J.

Prayer is the life of the Spirit and the Spirit is the life of our whole being. In our earliest catechetical training we learned that prayer is the lifting of our mind and heart to God and that there are different forms of prayer — thanksgiving, praise and petition.

I feel the prayer for healing includes all the above, yet it is probably the least understood and the most frequently used.

The petition prayer relates directly to a request for healing. The thanksgiving prayer is a response for healing that has taken place. It is almost a tradition within the Catholic faith to limit this prayer for healing to an interior dialogue of the person wishing healing and God the Healer. Friends would support petitions and stand by supportively. The occasion of these healing prayers would be to the saints for intercession; novenas to the Sacred Heart, Mary, etc.

FINALLY, prayers for healing center around shrines like St. Anne de Beaupre and Lourdes. These commendable prayer forms for healing and should be continued; but I feel the Spirit within the Church is asking for a deeper expression of faith in healing through a direct

dialogue with Jesus as Healer, His Word and his sacraments.

I am not expressing anything new because this dialogue includes all the traditional dimensions of spirituality in the Church. The stolid and grim resignation to God's will without enlightenment is dangerous, limiting and not in keeping with the authentic tradition of the New Testament. We should accept God's will, but we must understand it according to the mind of Jesus.

This dialogue with Jesus as Healer in His Word and the sacraments can take place in a variety of ways. One ideal way is within a community of prayer. No two healing manifestations are the same, but they can have a similar dynamic.

THE OVERALL scriptural context of this prayer is with a community of religiously committed people who believe and share the intention for healing. These committed people act on the words of Matthew 18, 19, 20 "I tell you solemnly once again, if two of you on earth agree to ask anything at all, it will be granted to you be my Father in heaven. For where two or three meet in my name, I shall be there with them."

The person seeking healing should be as totally disposed to the Lord as possible, and willing to face every interior sin

which in any way may interfere with his or her freedom. Along with this desire for openness, there should be a deep mutual trust of the members of the prayer community, and a willingness to submit to the authority of the Word of God as expressed by the priest and team. This team should be carefully trained in spirituality and the basics of psychology. They should be conscious of their responsibilities — especially that of confidentiality.

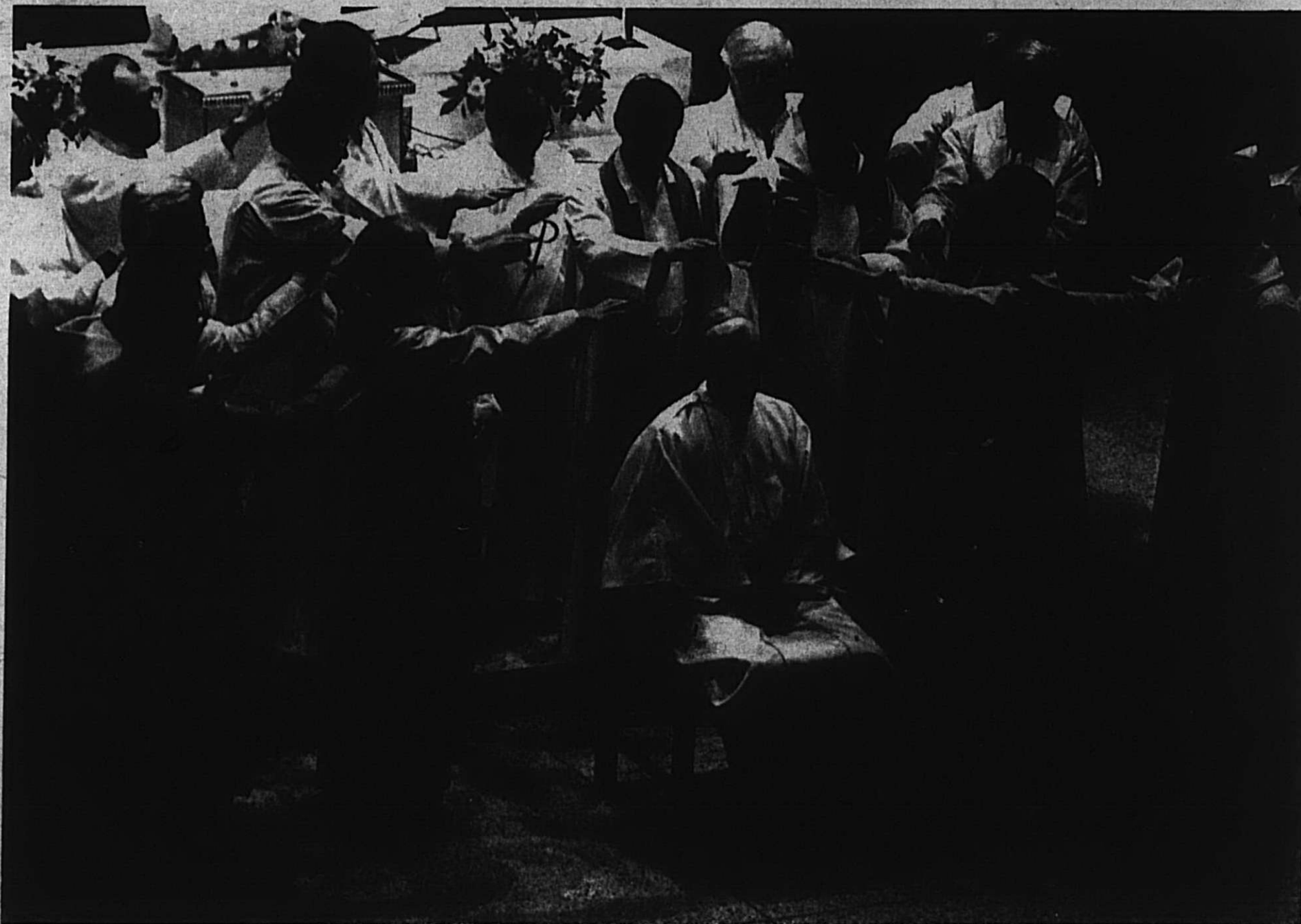
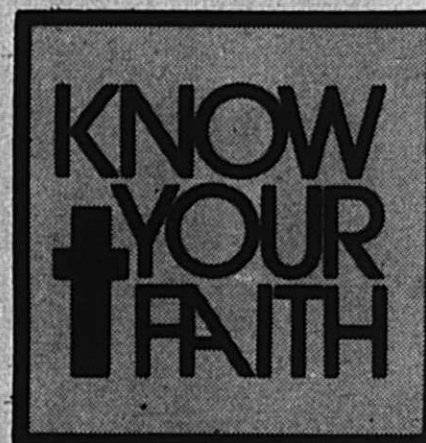
A community of prayer, which is centered on inner healing should be gifted by the Lord with deep compassion and charity. Each community member must constantly pray for the mind and disposition of Jesus. This accepting, enduring love is literally the womb for bringing forth a whole person. This community of prayer functions like a family, and should always pray for the most important Gift of the Spirit — love. In reality, we are merely following the authentic traditions of the early church communities, who as loving families in Jesus applied the inspired words of James:

"IF ANY ONE of you is in trouble, he should pray; if any one is feeling happy, he should sing a psalm. If one of you is ill, he should send for the elders of the church, and they must anoint him with

oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven. So confess your sins to one another, and pray for one another, and this will cure you; the heartfelt prayer of a good man works powerfully." James 5: 13-18

Next week, I shall give a detailed description of a charismatic prayer community.

1977 by NC News Service



At an Arlington, Va. charismatic meeting priests offer prayers of healing for Arlington Bishop Thomas J. Welsh

REACH



KYF questions

1. Why do you feel that many Americans are turning to various forms of meditation? Discuss.
2. Discuss this statement: "Society today is responding not with prayer necessarily, but with the kind of behavior that will rescue them from being sheep or goats — or machines for that matter."
3. What is prayer?
4. Discuss the value of listening to God.
5. What do you feel about formal prayers; prayers of petition? Discuss.
6. Reflect upon Tennyson's statement, "more things are wrought by prayer than this world dreams of."
7. Men and women from the beginning of recorded time have sought union with divinity. Do you feel that today's people also seek union with divinity? If you have children in their teens, discuss this with them.
8. Open the Book of Psalms in the Old Testament and select one at random to read. What does it tell you about the people of that time and their dialogue with God? Discuss.
9. Discuss this statement: "He (Jesus) prayed . . . because He, like us, felt the need to pray."
10. How did Jesus open His public ministry?
11. Read the following Scripture passages in The Gospel According to Luke: (Chap. 9, verse 16; Chap. 22, verses 17-19, 41-44; Chap. 3, verse 21; Chap. 5, verse 16; Chap. 6, verse 12; Chap. 9, verse 18 and verse 28 ff; Chap. 10, verse 21; Chap. 11, verse 1; Chap. 22, verse 32; Chap. 23, verse 46; Chap. 24, verse 30; Chap. 11, verses 5-13; Chap. 18 verses 1-14; Chap. 6, verse 28; Chap. 10, verse 2; Chap. 17, verse 6; Chap. 21, verse 36; Chap. 22, verse 40 and 46.
12. In The Gospel According to Mark, read verse 35 in Chapter 1.
13. Discuss what you have learned about Jesus' prayer life from reading the Scripture texts cited above.
14. Reflect upon the Lord's Prayer.
15. Name the forms of prayer.
16. Discuss this statement: "We should accept God's will, but we must understand it according to the mind of Jesus."

Reach

*Sometimes I stop and wonder
why can't I let myself enjoy
the space I'm in
and all the wonderful
places I've been.
My eyes are on the future.
I can't think about the past,
My aspirations always exceed my
grasp.*

*You've got to reach a little bit higher
when the light within becomes a fire.
Hey, Hey, you got to grow.
You've got to reach a little bit higher
to get a hold on all that you desire.
Stretch your soul and you'll never grow
old.*

*When the habits of a lifetime
become a painful cage,
you want to break out
but you don't know how to change.
You may have a vision
or you may have a friend
who will come to you
and say these same words again.*

ALTHOUGH this song has not been overwhelmingly popular, certain areas of the country have responded very well to it. It is interesting to observe how the popularity of songs differs in various parts of the United States. In merely observing the words to this song, it is easy to see how there would be a variety of reactions.

The lyrics present a view of life that is dynamic. There is a challenging message which would frighten off many people. "Reach" is about the person who has experienced some good things in life but has not been satisfied with those accomplishments. He states, "my aspirations always exceed my grasp," thus pointing to the continual process of reaching higher, growing, and "stretching your soul." Hopefully, this will lead him to "never grow old."

The last verse gives some advice on how this view of life may be maintained. As he is "caged in" and feels the need to break out, he might have a vision that will again inspire the growth, or possibly a friend will again renew the spirit to "reach a little higher."

WHAT ABOUT this philosophy of life? Does life really happen this way? Do you think that a person with this view

of life will find fulfillment or will that individual end up frustrated in chasing dreams and never being satisfied?

Avoiding the extreme of this approach to life where someone might simply be a drifter, it does seem to a healthy approach — an approach that can enable one to reach full potential. Certainly, it will involve some risks, some mistakes, and some pain. The song states this point when it challenges the person to "stretch your soul." Stretching involves effort and extra energy, some discomfort, tension, and often pain. However, the result can be very positive.

Many persons find this approach to life unacceptable. They prefer the static, secure, more settled life. They tend to be content with the status quo. They find a pattern of life and hang on to it, feeling threatened when new ideas come along. Some people prefer a more comfortable existence and don't want to go through the effort of "stretching." These people are often indifferent and apathetic about life. Some individuals are satisfied with being average, conforming to the least common denominator of society. Some don't know "how to change" their boring "caged in" existence and stay that way all of their lives.

JUST AS THIS song is popular only in certain areas, so also is its philosophy accepted only by certain people. For those people there is the desire to keep searching, to keep reaching higher, to keep growing in life, to continue letting one's aspirations exceed one's grasp. For those people, it is the effort of "stretching one's soul" that will lead ultimately to becoming one with our Maker.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

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KNOW
YOUR
FAITH

Performed by: Orleans
Written by: John and Johanne Hall
(c) 1976 Siren Songs BMI

Does prayer change God or me?

By Father Alfred McBride, O.Praem

In taking up the question of God and prayer, it is important to distinguish between the God of the Bible and the God of philosophy. One of the traits of the God of philosophy is his immutability. This God does not change, nor can he be altered by anything created or human. Hence if one raises the question of prayer with the God of philosophy in mind, one usually says that prayer produces no change in God, only in the one praying. The petitioner acquires a new and more accepting and perceptive attitude toward the problem prayed about.

The image of prayer in the God of philosophy approach is that of a mighty and untouchable king before whom a lowly and humble petitioner kneels. There are elements of fear and pacification in the exchange. The unchangeable God of philosophy appears to be impersonal, incapable of compassion — an unmoveable presence. The scene evokes that of an unworthy serf standing before an emperor who seems to be somewhat arbitrary.

In all fairness to those who labored to

arrive at a notion of God through philosophical means, they were not considering the problem of prayer when they asserted the trait of immutability to the Lord. They were anxious to preserve His uniqueness, awesomeness and difference from created beings.

BECAUSE THEY were approaching the matter from the viewpoint of reason alone, they portrayed a very abstract and impersonal image of God. Their conclusion was legitimate, useful and helpful, though not in all cases, as the matter of prayer reveals.

The biblical approach is more to the point. The Bible affirms God as unchangeable. It calls Him a rock and a mighty fortress. But the real word for God's unchangeability is covenant. In the Bible, God's immutability is His unwavering loyalty (covenant) with His people. The God of the Bible keeps His promises and never stops loving people. He is absolutely unchangeable in His love and fidelity.

Hence the image of prayer in the God of the Bible approach is that of a lover and the beloved, not one of imperious prince and self abasing suppliant. Prayer

is the dialogue of lovers, in which God communicates the blessed assurance that He will never cease to show affection for the beloved. Nothing can change His resolve to love with an everlasting love.

HENCE without embarrassment, the Bible portrays God as being affected by the prayers of His beloved. He tells Moses that the cry of His people has come unto Him. Their anxieties and sufferings have touched Him. Thus He is resolved to help them to freedom and bring them to a Promised Land. As any lover will do and rightly demand, He pleads for a similar love and loyalty in return.

The covenant is not so much a contract with Israel as an engagement and marriage ceremony rolled up into one. The covenant at Sinai is not a signing of documents so much as a pledge of love. Here is no cold bargain which is to pacify a divine emperor or quiet a restless rabble.

This is a wedding day with all the fireworks and dancing and joy that any wedding could expect. It is perhaps no accident that John says the first manifesta-

tion of the glory of Christ was at the wedding feast of Cana. God comes on as a lover and expects love in return.

Hence prayer can only make sense in biblical terms. The whole question of who is changed and who isn't is irrelevant when one begins with categories of joyous commitment and loving union. God is touched by the loving importunities of the beloved. Recall that Jesus told the story of the insistent woman who kept asking for what she wanted until she got it. Jesus says that if we ask (and ask a lot) we shall receive.

Yes, the question still arises, "What about the times we don't receive?" Here again the image of the dialogue of love still holds. No matter how deeply human lovers are committed to each other, there are times when there are refusals, either for the good of the other, or because of the inappropriateness or impossibility of the request. Human lovers say no sometimes. So does God. That does not lessen His abiding affection for us nor diminish His compassion. Forget about change in this case. Think of God's unchangeable love. Imitate it and share in it.

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Wedding feast at Cana